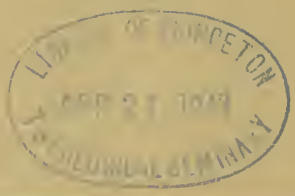

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Presbyterian Church in the U.S.A. Synod of New York.
Minutes of the ... annual session of the Synod of Nev
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THEOLOGICAL SEM

MINUTES

OF THE

TWENTY-FOURTH ANNUAL SESSION

OF THE

SYNOD OF NEW YORK

HELD IN THE CITY OF SYRACUSE

OCTOBER 17-19, A. D., 1905

WITH AN APPENDIX

PUBLISHED BY ORDER OF THE SYNOD
under the direction of the Stated Clerk

GENEVA, N. Y.
PRESS OF W. F. HUMPHREY
1905

THE OFFICERS OF THE SYNOD.

MODERATOR.

Rev. Isaac Jennings, D.D., North Bennington, Vermont.

VICE-MODERATOR.

Rev. Walter D. Buchanan, D.D., New York.

STATED CLERK.

Rev. J. Wilford Jacks, D.D., Geneva.

PERMANENT CLERK.

Rev. Daniel A. Ferguson, D.D., Hammond.

TREASURER.

John T. D. Blackburn, Esq., Albany.

TEMPORARY CLERKS.

Rev. Charles Stoddard Lane, Mount Vernon.

Rev. Horace T. Chadsey, Lockport.

SUPERINTENDENT OF SYNODICAL MISSIONS.

Rev. J. Wilford Jacks, D.D., 48 Elmwood Ave., Geneva.

TREASURER OF SYNODICAL MISSIONS.

Rev. George Fairlee, 186 Second Ave., Troy.

THE SYNOD OF NEW YORK.

A. D. 1905.

The Synod of New York met, agreeably to appointment, in the Park Central Church, Syracuse, N. Y., October 17th, A. D., 1905, at half past seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. Dana W. Bigelow, of the Presbytery of Utica, on I Corinthians III, 9, "Ye are God's building."

The Synod was organized with prayer by the Moderator.

The Roll was called, and the following Ministers and Ruling Elders were found to be present, as duly appointed delegates from the Presbyteries:

THE ROLL OF THE SYNOD.

I. PRESBYTERY OF ALBANY.

Ministers.	*Ruling Elders.*
Alfonso R. Olney, D.D.,	William H. Brown,
John H. Pollock,	William Bullock,
John Calvin Knox,	George F. Smith,
Robert I. MacBride,	John S. Oliver.
J. Wallace Young,	
Charles McKenzie.	

II. BINGHAMTON.

Robert B. Perine,	James A. Nixon,
Orville T. Fletcher.	Albert P. McGraw (2).

III. BOSTON.

Samuel F. French,
James Mitchell, Ph. D.,
David B. McMurdy,
Daniel J. Many, Jr.
Alexander D. McLeod,
Oliver O. Jones,
Robert Bentley.

IV. BROOKLYN.

William A. Alexander, D.D.,
Arnold W. Fismer, Ph.D.,
John F. Carson, D.D.,
William Denman, D.D.,
Cleland B. McAfee, D.D.,
Joseph G. Snyder,
Carl Podin.
Charles B. Pearson,
James Mitchell,
Andrew R. Miller,
Carl Timmerman.

V. BUFFALO.

Henry Ward, D.D.,
Rice V. Hunter, D.D.,
Alpheus P. Meeker, Ph.D.,
Edwards P. Cleaveland,
Henry S. Brown,
Ira W. Henderson.
Thomas B. Fowler, M.D.,
Charles W. Fielder (2).

VI. CAYUGA.

E. Lloyd Jones,
Robert Ivey,
Walter B. Jorris.
Francis Hollister,
Byron C. Smith,
John Young.

VII. CHAMPLAIN.

Aaron W. Maddox.

VIII. CHEMUNG.

Isaac Jennings, D.D.,
Abbott Y. Wilcox.
Levi A. Frisbie,
John G. Griffin.

IX. CHILE.

X. COLUMBIA.

Charles E. Herbert.
George S. Lewis.

XI. EASTERN PERSIA.

XII. GENESEE.

James A. Anderson,
Henry R. Fancher.
Frederick H. Dunham,
Robert D. Miller.

XIII. GENEVA.

Asher B. Temple, D.D.,
George Nicholls (2).
Charles C. Mosher (2),
Wendell K. Bushnell.

XIV. HUDSON.

Arthur J. Waugh,
Walter J. Campbell,
William B. Johnson,
John A. McCollum.
Theodore G. Clark,
George H. King.

XV. LONG ISLAND.

Arthur Newman,
William H. Lloyd (2).
William J. Post.

XVI. LYONS.

Henry T. Scholl,
Theodore J. Searls.

XVII. NASSAU.

Alexander G. Russell,
Edward W. Abbey,
J. Howard Hobbs.
J. Carl Schmuck, M.D. (2),
Edwin M. Rowley (2).

XVIII. NEW YORK.

George Nixon,
William S. Hubbell, D.D.,
Francis E. Marsten, D.D.,
John J. Munro,
Anson P. Atterbury, D.D.,
Pleasant Hunter, D.D.,
Walter D. Buchanan, D.D.,
David G. Wylie, D.D.,
J. Ross Stevenson, D.D.,
Joseph T. Britan.
Daniel S. Martin,
Marvin J. McMillan,
Frederick Blume,
William B. Hills, D.D.S.,
John H. MacDonald,
Abraham Merritt.

XIX. NIAGARA.

Erastus W. Twichell,
Horace T. Chadsey.
Augustus J. Hathaway,
J. Boardman Scovill.

XX. NORTH LAOS.

XXI. NORTH RIVER.

George H. Wallace,
William P. Swartz, Ph.D.,
Irving Maxwell,
William Hogarth Tower.
Benjamin P. Wayne,
John H. Bates,
George DuBois.

XXII. OTSEGO.

James H. Robinson, D.D.,
Frank R. Shepard,
Louis E. Hess.
James K. Penfield,
Henry C. Cook,
Joseph E. Tobey.

XXIII. PORTO RICO.

XXIV. ROCHESTER.

Charles P. Coit, D.D.,
Francis R. Wade,
Peter Lindsay, D.D.,
Gerard B. F. Hallock, D.D.,
George V. Reichel, Ph.D.,
Charles M. Herrick.
Josiah B. Smith,
Edward N. Walbridge (2),
Charles F. Weaver (2),
William A. Brodie.

XXV. ST. LAWRENCE.

James Robertson,
Frederick W. Fuess,
Charles A. Riley.
Rufus L. Sisson,
Thomas Rutherford,
John S. Pettit,
Henry F. Taylor.

XXVI. SIAM.

XXVII. STEUBEN.

Samuel W. Pratt, D.D.,
Ebenezer B. McGhee,
Hiram D. Bacon.
Edwin S. Brown,
James E. Redmond,
Hyatt C. Hatch (2).

XXVIII. SYRACUSE.

Perez D. Cowan,
Isaac Swift,
Howard A. Hanaford,
Francis H. Laird (2).
Newton O. Hoyt,
Herman J. Gorké,
Jacob Stephens,
William Moody.

XXIX. TROY.

George Fairlee,
Daniel M. Countermine,
James Boddy,
J. Harvey Dunham.
M. Nelson Dickinson,
William N. Stevens,
Edward Eckardt,
William McBride.

XXX. UTICA.

Dana W. Bigelow,
Israel N. Terry, D.D.,
Ward C. Peabody,
Cuthbert C. Frost.
Robert Cooper,
J. Willard Griffith,
James V. Comstock.

XXXI. WESTCHESTER.

Irving E. White,
Charles Stoddard Lane,
James A. McWilliams,
John A. Ingham,
James L. Jewell.
Ralph E. Prime, LL.D.,
Edwin A. Slosson,
Sanford R. Knapp,
William Mathews,
Henry C. Fuller,
Albert Lee.

The Rev. Isaac Jennings, D.D., of the Presbytery of Chemung, was elected Moderator and was duly inducted into office.

The Rev. Charles Stoddard Lane, of the Presbytery of Westchester, and the Rev. Horace T. Chadsey, of the Presbytery of Niagara, were elected Temporary Clerks.

The Rev. W. Courtland Robinson, chairman of the Committee of Arrangements, reported the following recommendations which were adopted :

On Wednesday morning reports of Special Committees to be followed by addresses on Sabbath Observance, Aid for Colleges and Education.

At two o'clock P. M., the administration of the Sacrament of the Lord's Supper

to be succeeded by the following reports: On Synodical Missions, Systematic Beneficence and Freedmen.

At half-past seven P. M., a popular meeting in the interest of Home Missions and Freedmen.

On Thursday morning, General Business to be followed by reports on Ministerial Relief, Publication and Sunday School work and addresses on the work of the Bible and Tract Societies.

At two o'clock, P. M., General Business followed by reports on Young Peoples' Societies, Temperance and Church Erection.

At half-past seven P. M., a popular meeting in behalf of Foreign Missions.

A cordial welcome was extended to the Synod by Rev. W. Courtland Robinson, pastor of Park Central Church, and by Rev. Thomas A. Fenton, pastor of the Fourth Church.

Words of greeting were also given by Chancellor James R. Day, of Syracuse University.

Adjourned until Wednesday at nine o'clock A. M.

Concluded with prayer.

WEDNESDAY, October 18, 9 o'clock A. M.

The Synod met and spent half an hour in devotional services.

Prayer was offered by Rev. Henry T. Scholl.

The roll was called, and delegates not previously enrolled (marked 2) were reported present.

The Minutes of Tuesday's session were read and approved.

The Moderator announced the appointment of Rev. Walter D. Buchanan, D.D., as Vice-Moderator, and also the Standing Committees:

STANDING COMMITTEES:

1. Bills and Overtures:

Ministers—Dana W. Bigelow, Charles P. Coit, Abbott Y. Wilcox, Pleasant Hunter, John A. Ingham, John F. Carson, J. Howard Hobbs, Henry R. Fancher.

Elders—Ralph E. Prime, Wendell K. Bushnell, Charles B. Pearson, Jacob Stephens, John G. Griffin, Byron C. Smith, Thomas B. Fowler.

2. Judicial Business:

Ministers—James H. Robinson, David G. Wylie, David B. McMurdy, Asher B. Temple, Arthur J. Waugh, Irving E. White, Erastus W. Twichell, James A. Anderson.

Elders—Benjamin P. Wayne, William J. Post, Oliver O. Jones, Rufus L. Sisson, James K. Penfield, James V. Comstock, William N. Stevens.

3. Minutes of the General Assembly:

Ministers—Rice V. Hunter, Arthur Newman, Samuel W. Pratt.

Elders—Frederick H. Dunham, George S. Lewis.

4. Finance:

Elders—Sanford R. Knapp, William A. Brodie, William Bullock, Francis Hollister, William McBride.

5. Leave of Absence:

Ministers—E. Lloyd Jones, Henry T. Scholl, George H. Wallace, Daniel M. Countermine, Ward C. Peabody.

Elders—James E. Redmond, Thomas Rutherford, Albert Lee, Josiah B. Smith.

6. Nomination of Visitors to Colleges, Etc.:

Ministers—William P. Swartz, Alfonso R. Olney, Alexander G. Russell, Francis E. Marsten, Gerard B. F. Hallock.

Elders—Edwin S. Brown, J. Willard Griffith, Edwin A. Slosson, Edward Eckardt.

7. Nomination of Woman's Committee on Home Missions:

Ministers—Anson P. Atterbury, Perez D. Cowan, Charles McKenzie, George V. Reichel, Hiram D. Bacon.

Elders—Frederick Blume, William Mathews, John S. Pettit, Theodore G. Clark.

8. Nomination of Trustees of Synod, Etc.:

Ministers—Peter Lindsay, Henry Ward, Ebenezer B. McGhee, Howard A. Hanaford, Frederick W. Fuess.

Elders—Henry C. Fuller, M. Nelson Dickinson, Robert D. Miller, Levi A. Frisbie.

9. To Collate the Reports on the Records of the Presbyteries:

Ministers—George Fairlee, Israel N. Terry, Isaac Swift.

Elders—James Mitchell, Robert Bentley.

ON THE RECORDS OF THE PRESBYTERIES:

1. Albany: *Ministers*—James A. McWilliams, Carl Podin; *Elder*—William Mathews.

2. Binghamton: *Ministers*—James L. Jewell, Frank R. Shepard; *Elder*—Henry C. Cook.

3. Boston: *Ministers*—Charles M. Herrick, Louis E. Hess; *Elder*—William A. Brodie.

4. Brooklyn: *Ministers*—Samuel W. Pratt, William S. Hubbell; *Elder*—Edward Eckardt.

5. Buffalo: *Ministers*—George Nixon, William B. Johnson; *Elder*—Carl Timmerman.

6. Cayuga: *Ministers*—Arnold W. Fismer, Samuel F. French; *Elder*—Andrew R. Miller.

7. Champlain: *Ministers*—James Mitchell, John Calvin Knox; *Elder*—Alexander D. McLeod.

8. Chemung: *Ministers*—Daniel J. Many, Jr., Henry S. Brown; *Elder*—John Young.

9. Chile: (No records).

10. Columbia: *Ministers*—Edwards P. Cleaveland, Alpheus P. Meeker; *Elder*—George H. King.

11. Eastern Persia: (No Records.)

12. Genesee: *Ministers*—Joseph G. Snyder, John A. McCollum; *Elder*—Theodore G. Clark.

13. Geneva: *Ministers*—Ebenezer B. McGhee, Erastus W. Twichell; *Elder*—Josiah B. Smith.

14. Hudson: *Ministers*—William A. Alexander, Charles A. Riley; *Elder*—Charles B. Pearson.

15. Long Island: *Ministers*—J. Wallace Young, Ira W. Henderson; *Elder*—John S. Oliver.

16. Lyons: *Ministers*—John H. Pollock, Orville T. Fletcher; *Elder*—Thomas Rutherford.

17. Nassau: *Ministers*—Asher B. Temple, Charles P. Coit; *Elder*—Rufus L. Sisson.

18. New York: *Ministers*—James H. Robinson, Abbott Y. Wilcox; *Elder*—Sanford R. Knapp.

19. Niagara: *Ministers*—Ward C. Peabody, Charles A. Riley; *Elder*—J. Willard Griffith.

20. North Laos: (No Records).

21. North River: *Ministers*—J. Harvey Dunham, George Nicholls; *Elder*—William McBride.

22. Otsego: *Ministers*—Howard A. Hanaford, John A. McCollum; *Elder*—Jacob Stephens.

23. Porto Rico: *Ministers*—Perez D. Cowan, Hiram D. Bacon; *Elder*—Herman J. Gorké.

24. Rochester: *Ministers*—Samuel W. Pratt, Irving Maxwell; *Elder*—George DuBois.

25. St. Lawrence: *Ministers*—W. Hogarth Tower, Carl Podin; *Elder*—Charles C. Mosher.

26. Siam: (No Records.)

27. Steuben: *Ministers*—Joseph T. Britan, William B. Johnson; *Elder*—John H. MacDonald.

28. SYRACUSE: *Ministers*—John J. Munro, Walter B. Jorris; *Elder*—William B. Hill.

29. TROY: *Ministers*—John F. Carson, Aaron W. Maddox; *Elder*—Robert Bentley.

30. UTICA: *Ministers*—Irving E. White, James Boddy; *Elder*—Henry C. Fuller.

31. WESTCHESTER: *Ministers*—Theodore G. Searls, Charles E. Herbert; *Elder*—Henry F. Taylor.

Overtures and other papers and the records of the Presbyteries were called for, and placed in the hands of the Stated Clerk.

The Committee appointed to consider the instituting of a Mileage System for the Synod presented the following report which was approved and the Committee was continued, to offer a further report, at the next meeting of Synod:

In the Synod there are 1241 ministers and 920 churches, with 193,160 communicants, under control of thirty-one Presbyteries, three of which are in foreign lands, and one in Porto Rico, one of our possessions, not yet having a territorial government.

Our plan of representation is this: "Each Presbytery the number of whose ministers and churches added together is not more than twenty, shall send one Minister and one Elder; and so in like proportion for every twenty Ministers and Churches added together, or for any remaining fraction thereof, not less than one-half: Provided, that no Presbytery shall be entitled to send more than ten ministers and ten elders." Under this rule we have 214 delegates. In 1903, the attendance was 165; in 1904, 165; and at this meeting there is about the same number present, nearly eighty per cent of the whole.

Some Presbyteries pay the expenses of their delegates in full, including railroad fare, meals and sleeping-car fare, if necessary. Some pay railroad fare only, one pays five dollars to each delegate, some pay half of the railroad fare and some pay nothing.

Where nothing or only a part of the expense is paid, the attendance is small and there is good reason to believe such Presbyteries are always represented by the same persons or that men are sent, not because of their peculiar fitness to represent their Presbytery, but because they are able and willing to pay their own way.

The stronger Presbyteries are best able to pay the expenses of their delegates and *so* these Presbyteries *do*, for the most part; and yet, this is not always so. For example, one of our wealthiest Presbyteries, entitled to eight or ten delegates, had present last year, only five delegates and of these only one was an elder, and two of the five delegates did not appear until the second day of the meeting.

Your Committee has endeavored to ascertain the average cost per delegate from

the Presbyteries which have paid in whole or in part and so far as they have been able to secure information, it seems certain that this cost excluding Presbyteries outside our states and organized territories, will not be less than twelve dollars. This would require a fund of at least $2448 or an assessment of at least 1¼ cents per communicant, in addition to the seven mills we now pay and make our total assessment not less than two cents per member. Including Porto Rico it would require 2¼ cents per communicant.

A system might be adopted on the basis of partial payment, but this your Committee does not regard with favor, as it would leave us without adequate remedy for the ills which now cause our partial attendance and would bring continually to Synod the same men from year to year, who are always willing to pay their own way. It also seems probable to your Committee that if the Presbyteries should enter into some system of this nature, the larger Presbyteries which now pay the expenses of their delegates, would be required to pay only from 50 to 100 per cent more than they now pay and this they would be likely to do, but the smaller Presbyteries which pay nothing, might stand aghast at an assessment of two cents instead of seven mills.

Your Committee did not feel authorized to ask Presbyteries concerning their willingness to approve some system of the kind. In the Presbytery of New York, however, without action of your Committee, on recommendation of the Committee to examine the minutes of Synod, the Presbytery declared that it would enter into no such arrangement without being accorded that equal representation in Synod, with the other Presbyteries, of which it is now deprived. Your Committee is of the opinion that a system could be devised which would be uniform and in some respects a great improvement upon the admirable system of the General Assembly, but do not deem it best to present a detailed plan, unless there is evidence that most of the Presbyteries would co-operate in such scheme as may be deemed best. Your Committee therefore recommend that the Committee be continued, that the Presbyteries be requested to express their view as to the desirability of a mileage system and that stated clerks be directed to report the action of their respective Presbyteries to the chairman of the special Committee, and if eighteen or more of the Presbyteries take affirmative action, the Committee report a detailed plan for the consideration of the next Synod.

The Committee on Sabbath observance presented the following report which was accepted and its recommendations were adopted, after an address on the subject by Rev. William S. Hubbell, D.D., of the New York Sabbath Committee :

It is not a little hard at this late day in the Christian centuries that one must again show that the Decalogue, including the Fourth Commandment is still really worthy of the worlds attention, but such would seem to be the fact, which simply and fully proves the depth of humanity's need of Christ, since, after all the collateral arguments are in, it is the Lord's Day we are upholding and His is the distinctive authority for its holy observance. For example, how humiliating is the case of the Lewis and Clark Expositions after occupying six months in setting before the nation the glorious way in which Providence had opened up the great North West, the

managers deliberately turn down the Chicago, Buffalo and St. Louis precedents, and swing its gates wide open to miscellaneous sight seers and traffic on the Lords' Day. All honor to Josiah Strong for cancelling his engagement with the Exposition and his accompanying check of $250, when he learned of their Sabbath desecration, and all honor to the Sabbath School of the First Presbyterian Church, Portland, for declining to accept free tickets to the grounds, on account of an open Sunday.

Your Committee hails with gratitude every indication of the betterment of the American Sabbath, during the past year. Under this head we note the "World's Sunday Rest Congress," last October, which was attended by delegates from many associations in the United States, Canada and Europe. There a definite organization was effected, seeking to unite all societies working for the preservation of the American Sabbath.

Also the American Retail Druggists' Congress, which took action entreating the Christian Churches to assist them in closing their drug stores on Sunday. Also the Railway Passenger Agents' Association of America, which convened in October last and discussed the Sunday excursion question, and reached the significant conclusion that when employees work seven days in the week, they become hardened, caring less for life and property, and the wrecks caused by the overworked men are a great financial loss to the companies.

The Chicago and Northwestern Railroad Company report that they have not only abandoned Sunday excursion trains, but have reduced all freight traffic to a minimum.

When condemning railway desecration of the Lord's Day, we shall deal unjustly, if we charge the guilt, wholly to officials, but should give the larger part of the condemnation to a travelling public, who, without conscience, continually presses its unrighteous demand.

The economic feature of Sabbath-keeping is becoming prominent. Capital is now compelled to see, that for its own protection, labor must be at its best, and this can never be, while the Sabbath is desecrated. Let us thank God that the germ theory of diseases comes to the support of a wholesome Sabbath, that as one's immunity depends on the physical competence to resist the microbe invasion, and as bodies supplied with impure air or food form easy victims, so a sane, sacred Sabbath is proving its own preventive in the midst of death dealing moral contagion.

In reviewing the situation, we readily and gratefully concede, there is much that gives a large hope, a bright promise, still we must not blind our eyes to the sad fact that the very existence of this benign, divine institution is menaced by the insane passion of greed and unhallowed indulgence, wholesale catering to what intensifies selfishness and takes the same farther from God, as evidenced in the automobile, the railroad, the steamboat, Sunday excursions, the Sunday newspaper, Sunday golf and baseball, Sunday social functions, and these all are patronized to a lamentable extent by professing Christians. Some of us are wondering not *how* should the Sabbath be observed, but how long before there will be none to be observed.

It is recommended :

1. That as pastors, elders and membership, more urgent appeals and more direct personal effort be made, to increasingly vitalize public sentiment as to the claims of the Christian Sabbath.

2. That in presenting such claims, while enforcing the physical and economic arguments, the law of God and the authority of Christ should have weightiest emphasis.

3. That a Sabbath in April be devoted especially to this subject and an offering taken for this cause.

4. That the Synod of New York unqualifiedly endorses the latest utterances of the General Assembly (see M. G. A. 1905, pp. 21, 22), relative :

a. To the secular use of the Lord's Day.

b. To a Sabbath Observance Committee in each Presbytery.

c. To the work of the American Sabbath Union and the Woman's National Sabbath Alliance.

The Committee on Education presented the following report which was accepted, and after an address by Rev. Timothy G. Darling, D.D., its recommendations were adopted :

The Board of Education last year received from all sources $119,104. More than one half of our Churches gave nothing to this cause. This Synod makes a better showing than many others, 544 contributing, to 369 non-contributing. This Synod contributed $7,711. The total number of students aided by the Board last year was 658, an increase of fifty over the previous year. Forty-six of those aided were from the Synod of New York.

One pressing need of today is to furnish an adequate and perfectly trained ministry to meet the needs of the foreigners pressing into our country. The demand is for men familiar with the language of these foreigners, who have been educated to some extent in our schools, under Presbyterian influence and instruction, so as to fit them to become Presbyterian ministers, in sympathy with the doctrines and polity of our Church, and with an adequate understanding of the peculiarities of life in America.

The Board is devoting its best thought and energies to this problem and substantial progress seems to have been made. They have made special arrangements with the Directors of the German Theological School of the Northwest and the German Theological School of Newark, N. J., whereby these schools are to give instruction to candidates other than those of German nationality. This involves some additional expense, but there is no such thing as meeting the stupendous problems which the Board has to face, unless it is given generous financial support. Some apprehension was felt at first regarding the question of getting candidates, but the Board has been greatly encouraged by the number of promising candidates the Churches have already furnished.

The question of *Ministerial Supply* has been agitating the church at large for some time ; that the church is disturbed by the present situation is indicated by the action of several of our Synods.

In the church at large our Theological Seminaries had in 1896, 921 students, which number has decreased this year (1905) to 658 ; a smaller number than any year since 1886. Meanwhile our ministry is recruited by accessions from our sister churches, and "Our missionary fields, both at home and abroad, are crying in vain for men."

The Synod of Dakota reported that there had been an accession from other denominations of *57* in 1899, and that during the past year there had been *94*,—an increase of *37* in the last five years.

The Synod of Illinois is disturbed because "it has only *one* candidate to every thirteen ministers." But the Synod of New York has only one to every seventeen.

The Annual report of the Board gives these five reasons for this decrease :

1. The opinion entertained and expressed that the church had an oversupply.
2. A widespread neglect of prayer in the home and church for an increase.
3. A very general absence of family instruction and family worship.
4. The spirit of secularism in home, school and church.
5. Loss of old time confidence in the authenticity, historicity and supreme authority of the Bible as the Word of God.

A prominent college President says the dearth of theological students is due to widespread neglect of home instruction and the lack of desire on the part of parents "to have a son fit and eager to preach." Then there is need of pastors presenting the spiritual needs of the world and the Divine call to service.

The President of a Theological Seminary says there is failure to give attention to the matter in our colleges, where a large percentage of young men make their choice of a life vocation. Pastors also fail to seek out promising young men.

Thus the responsibility for the failure seems to be distributed among parents, pastors, professors and presidents.

May we not sum up the reasons assigned under these two heads ?

1. The decline of religion in the home.
2. The all prevailing spirit of secularism in the school, church and home.

If the main thought placed before the young in the school and the home is how to get on in life, then it is not hard to see why there are not more young men looking toward the Christian ministry.

If the statement of a wise President of a Theological Seminary be true, that there is "a decline in the love for the church even among Christians" and that "institutional Christianity does not have the care that it once enjoyed," then it is not difficult to understand why "young men are not only not looking toward the church, but away from it."

If this be the malady, there is but one remedy—Pentecost ; the Spirit of the living God convicting men of sin, righteousness and a judgment to come.

We recommend :

1. That in accordance with the action of the last General Assembly, "That the Fourth Thursday of January, 1906, be designated as the Day of Prayer for colleges and its observance be urged upon the churches."

2. That the Synod lays "upon all our pastors the responsibility of fully presenting to our churches, the claims of this Board upon their benevolence and urges a larger response on the part of the church to this important cause."

The Committee of Visitors to the University of the City of New York offered the following report which was accepted :

On the day selected for our visit, the visit became impossible. This was not due to any failure on the part of the Committee, but to a clerical error in the office of the University. After conference with the members of the Committee, the appointment of a second day seemed unwise. The Chancellor wrote with great courtesy, and sent greetings most cordial. He asked the Committee to request the Synod, at his desire, to reappoint the Committee, that another opportunity might be given for a day's visit at University Heights.

It may be added that the University has reached its seventy-fifth year. The bulletins of the several departments, now numbering nearly a dozen, give ample evidence of the great variety in the forms of work here made possible, and of the vigor with which the academic labors are prosecuted. Two thousand five hundred students are enrolled; and instruction is given by a teaching corps of nearly three hundred professors, lecturers, and assistants. In the College of Arts and Pure Science, daily attendance at chapel service is expected. A weekly prayer-meeting is maintained by the students. A class for the study of the Bible meets every Sunday morning.

The University has no legal or official relation with the Synod or the Presbyterian Church; but in the Faculty, in the Council, and in the student body, Presbyterianism has large representation. For special reasons, this institution of learning should be dear to the members of this Synod; and it deserves the generous gifts and the hearty prayers of the whole Church. Well might the Presbyterian Church do for this University what other denominations are doing so conspicuously for other seats of higher education.

The Committee of Visitors to Hamilton College presented the following report which was accepted:

President Stryker's welcome was as cordial and cheery as are these genial, sunny, autumn days. He spoke of his own gratification and of that of all Hamilton men because this great Synod is so interested in the college as to make it their annual visits, and expressed the hope that this friendship would ever continue. No more delightful duty could be assigned to any Committee than this annual official visit to Hamilton.

The College Campus of ninety acres, crowns the hills above Clinton and affords a most commanding and charming outlook. The buildings are well kept, comfortable, the observatory and the library only appearing unsuited or inadequate to the demands of the College work. Every year witnesses some improvements or additions to the campus or buildings. The Carnegie Building completed last year cannot be excelled, for home like comforts and healthful conditions, by any college dormitory in our land. To meet the growing demands of the institution another dormitory is being erected equal in every way to the one just completed. The class rooms and laboratories are all that could be desired. Hamilton is one of the small colleges and wishes to remain so. The President has set the mark at 300 students, beyond which it does not wish to grow. It holds to the old ideals in education, while laying hold of all advances in knowledge and methods for realizing their ideals. Its aims in education are not to develop the commercial values of manhood, but to develop manhood itself. Hamilton urges the direct values of mental and moral discipline, as

such, and claims that language and mathematics are the best formative instrument, toward exactment, readiness and breadth. She has no list of wants to present. She begs nothing and does not ask you to undertake the erection of any new buildings or the endowment of any professorships or to add to her invested funds. Brethren, have you ever before known such a College? It is not often that any interest seeks the ear of Synod save to secure its support. Hamilton comes, conscious of her self-respecting ability, to meet her own needs. And still your Committee feels there are few more inviting fields in the entire field of education, for the generosity of philanthropists.

With her noble history and experience, her faculty and endowments, her healthful and beautiful surroundings, her scholarly atmosphere and her ideals, she offers her benefits to your sons.

Are you pleased to commit them to her care, she will under God's blessing at the end of their course, return them to you, strong men in body, mind and spirit, Christian men, well equipped for the service of God and humanity. Your Committee suggests to the members of Synod that they procure copies of the annual Catalogue of the College and place them in the hands of young men who are about to enter upon a College course.

The Committee of Examiners of Elmira College presented the following report which was accepted and after an address by the President, Rev. A. Cameron Mac Kenzie, D. D., its recommendation was adopted :

Your Committee has met twice during the past year at the college, conferred with the President, inspected the buildings and equipments, visited the class rooms, that we might come into touch with the real life of the institution, and be prepared to place before you the claims and the needs of Elmira College.

We find there a college of nearly two hundred young women, intelligent, eager to learn, a majority of them from Presbyterian families, and as you might expect, far above the average in mentality, character, moral principle and earnestness of purpose. For several years every graduate of the college, who has cared to teach, has found at once a desirable position, and for the past three years, the college has not been able to meet the demand made upon her for teachers. The fact that a young woman is a graduate of Elmira, practically guarantees her a position as teacher.

The requirements for admission to the college are as high as those of any college in the land, the curriculum is practically the same, and a degree from Elmira means as much in mental discipline as one from any college in our country.

We find a body of instructors, men and women of high reputation and standing. Doctors of Philosophy from Yale, John Hopkins, Cornell and other leading Universities, scholars who have now a name for themselves in their chosen department, notably Dr. Radford, the Latin professor, who has received the past year special recognition from American and European Universities, because of a published article on Latin Literature.

At the head of the table sits a Scotchman who brings to the administration of

the affairs of the college, good humor, good sense, together with high executive ability. We could not fail to notice the lovely spirit of devotion which seems to animate every one connected with the institution, from the President down to those engaged in the domestic department.

Because of their devotion to Elmira, some of the instructors have declined offers of positions with large increase of salary.

In these days of graft, it is delightful to come close to men who are working not for money nor glory, but from the nobler motives of Christian service and devotion to high ideals. The salaries of these teachers average not more than one thousand dollars each.

Your committee was privileged to attend last June, the Fiftieth Anniversary of the founding of the college. The occasion was memorable, the attendance large, the enthusiasm great. Dr. Hamilton Mabie gave the commencement address and some small gifts were announced. The chapel parlors and corridors have undergone needed renovation.

At the suggestion of your Committee, adequate fire escapes have been provided and fire drills established.

The College is poor, that, they do not mind so much, but we find the present equipment inadequate. The students are willing to dispense with luxurious rooms and elegant appointments. The college has outgrown its building and some of the recitation rooms are too small to accomodate the classes and they have to recite in sections. The Chapel is used as a class room and classes are held on Saturdays to relieve the pressure. All this means more work for the teachers, most of them overworked already. One teacher has assumed 57 hours a week; this means nine periods every day, a scheme of labor well nigh heroic.

We could but admire the spirit of self sacrifice which has carried these devoted teachers on with unfaltering interest and enthusiasm.

There was an element of pathos in the situation which strongly appealed to us. Their tasks ought to be lightened. Three more professors ought to be added to the teaching force at once. There are more classmen in the college than ever before, and this increase is largely due to the harmony, loyalty and devotion of the Faculty. Are we to look for future growth, we must increase the endowment and improve the equipment. Elmira has a special claim on us. It is the oldest of all the Woman's Colleges in this country. Founded in 1855, placed under the care of the Synod of Geneva, we have succeeded to that inheritance.

It is not a sectarian, but a Christian college in the truest sense. A religious spirit pervades the very atmosphere; they are taught to love and revere the religion of their fathers. The true aim of education is never forgotten, to develop the best in body, mind and spirit and fit young women to become efficient forces in the world, for the service of Christ and their fellowmen.

The day of the small college has come. Parents are learning more and more to value the closer intimacy between teacher and student in their work. Elmira has no desire to be great in numbers, but the ambition and the purpose to become great in efficiency and service.

Your Committee is convinced that the Ministers and Elders of this Synod should do all in their power to foster and encourage this time honored institution.

It is a college of which the Synod should be proud and one destined to be an increasing power in the Christian education of the young women of our country.

The following papers were received and on recommendation of the Stated Clerk were referred to the Committee on Bills and Overtures:

1. An overture from the Presbytery of St. Lawrence, concerning a Marriage License Law.

2. An overture from the Presbytery of Westchester requesting a change of the boundaries of that Presbytery so as to include Fisher Island.

3. An overture from the Presbytery of Steuben, relating to a proposed change desired in the laws of the State of New York.

Other papers were presented and referred as follows:

1. A new standing rule was proposed relating to the order of exercises for the meetings of Synod, and referred to the Committee on Bills and Overtures.

2. A paper calling attention to the amendment of the Religious Corporation Act of the State of New York, was referred to the Committee on Judicial Business.

3. A resolution looking to the rescinding of the action of the last Synod, authorizing the payment of the expenses of the Trustees of Synod out of Synod's treasury, was referred to the Committee on Finance.

A recess was taken until two o'clock P. M.

Concluded with prayer.

WEDNESDAY, October 18, 2 o'clock P. M.

The Synod met and the Sacrament of the Lord's Supper was celebrated, the Rev. John A. Ingham, administering the Bread and Rev. James H. Robinson, D.D., the Cup. Elders Rufus L. Sisson, James K. Penfield, Sanford R. Knapp, Hyatt C. Hatch, Charles C. Mosher, James A. Nixon served the Bread and Elders H. J. Howe, Herman J. Gorké, William Kent, Fred E. Milne, F. W. Weaver and H. C. Leavenworth, the Cup.

The report of the Treasurer of Synodical Missions was presented, accepted, and is as follows:

The General Assembly minutes for 1905 reports 546 churches upon the rolls of the 18 Presbyteries, coöperating under the Synod's Plan for the conduct of Synodical Home Missions. Offerings for this cause have been received from 451 of these churches during the year. Besides these a few churches in the Allied Presbyteries have given small amounts.

Westchester Presbytery has again set a commendable example, not only to the Allied Presbyteries, but also to the Co-operating Presbyteries. Loyal always to her own important work, she accords a hearty and generous support to the cause outside of her own bounds.

A statement of contributions received from Churches, Presbyteries and individuals is herewith presented:

Balance on hand October 1st, 1904	$ 511 52
Total contributions for the year ending October 1st, 1905	20,482 55
Interest on deposits	62 42
Total	$21,056 49
Commissions paid from October 1st, 1904 to October 1st, 1905	17,379 21
Salary of Superintendent	1,500 00
Expenses of Permanent and Executive Committees	495 88
Total	$19,300 09
Balance on hand October 1st, 1905	1,756 40

The accounts and vouchers having been audited and found correct were approved.

The Permanent Committee on Synodical Missions, presented its report of which the following is an abstract. The report was accepted, and its recommendations were adopted:

The foreword of this Eighth Annual Report of the Permanent Committee on Synodical Home Missions can only fittingly be one of appreciation and respect to the memory of our esteemed and lamented chairman, the late Hon. Wm. H. Parsons, who early in the year was called from the service of the church militant to the joy and felicity of the church triumphant. For a score and more of years Mr. Parsons had been actively identified with Home Mission work, and for the last four years had served with great acceptability and efficiency as chairman of Synod's Permanent Committee on Synodical Home Missions.

Possessed of a commanding presence and easy grace of manners, he was a natural leader; his counsels were always with words of wisdom, his enthusiasm boundless, and his energies untiring in the cause for which he stood as sponsor. In his untimely death the cause of Home Missions, and Synodical Home Missions, in particular, has lost a sincere and able advocate and friend, and the church an exemplary and useful member.

May his intelligent interest in, appreciation of, and zeal for this sacred cause like an Elijah's mantle fall upon his successor in this honored and responsible position whom the Lord himself shall choose.

Real advancement has been made since our last report was rendered.

In this advancement some unique features have been disclosed. Conditions have arisen which have applied new tests to the feasibility and practicability of the plan under which the Presbyteries are federated in this work.

The serious illness of both the Chairman and Secretary and Treasurer at the same time, may have been temporarily embarrassing, but seems to have been in no wise prejudicial to the work; that such was the issue, rather than a detriment, was due under a kind and gracious Providence to the fidelity of Presbyterial Chairmen,

sympathetic pastors, and loyal sessions and churches; and last, but by no means least of all, to the indomitable energy and enthusiasm of our Superintendent, Dr. Jacks. Contributions began to be received early, and the number of contributors steadily increased, witnessing a wider and deeper interest in the cause, so that the Treasurer has been able to meet all demands promptly, and at all times to keep an interest yielding account at the bank. That is real progress which is greatly appreciated.

The year has been characterized by cheerful and liberal giving and by consideration and courtesy toward the cause and its representatives.

More inquiries about the work; more intelligent appreciation of its spirit, purpose and needs; more confidence in the plan and its administration; more unsolicited words of commendation and praise, and fewer words of criticism have been some of the things which have made the work unique and a pleasure to all engaged in it during the year. But above all the many tokens of divine acceptance and favor in the ministry of the Word, the edifying of saints and the conversion of sinners which have been reported in many quarters during the year have been especially gratifying. For these and other reasons we feel that we have more than passed the dawn of the brighter and better day for Synodical Home Missions, and with that larger vision comes the trumpet call: "Work while the day lasts."

There is no work engaging Christian activities today, which shows more intelligent appreciation, and such varied forms of coöperation as the work of Synodical Home Missions. It is a genuine, practical form of federated labor. The Home Board, the Permanent Committee of Synod, the Executive Committee, Presbyterial Committees, Pastors, Sessions and Churches all working together in perfect accord to the end, primarily, that the interests of the Redeemer's kingdom may not suffer within the bounds of our great Empire State, and secondarily, that the Home Board may be relieved of some of its financial burdens.

But the range of coöperation is wider even than that; back of Committees, Pastors and Churches, are thousands of individual church members, intelligent men and women, and children who love their church and their country, and Christian homes and firesides, and many who have never been enrolled in the ranks of the hosts of the Lord, who are seldom found in the assemblies of the saints—all contributing their sympathies, prayers, influence and means to the success of this sacre cause.

There are at least two places where the popularity of Synodical Home Missions may be counted upon with absolute certainty. They are in the growing unchurched wards of the city, and in the countryside, where economic conditions have so changed rural life, that old time thrift and prosperity are now only a memory.

The old white church and the little red school house have been immortalized in the development of our national life and character, and the decadence of the one would be as grave a peril to the State as the other.

There is a swing to the words, "Home Missions" which carries us with a bound across the Mississippi and beyond the Rockies to the Pacific Coast, and even on to Cape Nome and the far away Philippines, but Synodical Home Missions is still Home Mission work with the difference of being nearer home.

Our field is confined to the Empire State.

In some respects this is the most favored land in all the world. In beauty and variety of scenery, in richness of soil, in natural resources, in tillable acreage and in farm products, in historic associations, in political, economic and social importance, and above all in its varied and growing population, there is no more hopeful or promising field for missionary labor than the great State of New York. Here are the people, improved lands, settled communities, hamlets, villages, towns and cities teeming with life, churches and manses already built, and what should never be overlooked or forgotten, the immense advantage of an institution which is intertwined and interlaced in all the noblest traditions, life, character and attainments, social, moral and spiritual of the people.

The census recently taken, it is said, will give the Empire State, 7,800,000 population, which is an increase over the census of 1900 of 500,000, a hundred thousand a year, and over the census of 1890, 1,800,000 or 30 per cent. in 15 years.

We have 2,185,000 voters who decide the moral and civil destiny of this great commonwealth, and share the responsibility of making or unmaking the Nation itself.

Of these electors 130,000 can neither read nor write, 102,500 are foreign born, and while the accident of birth may in some measure excuse them, it in no degree lessens the peril of an ignorant ballot. If the state fails to inform the mind of those who exercise the right of suffrage, the church must educate the morals of the people or trouble will arise.

The hope of the state as well as of the church lies with the young.

There are 2,136,000 youths of school age, and it is a startling fact to learn that in this most favored land there are over 226,500 children over ten years of age who cannot speak English, and 47,500 who cannot read.

The State is wisely trying to meet the intellectual needs of the people through the district school, high school, college and university, and upon the church is laid the responsibility of meeting the moral and spiritual needs.

The various religious bodies of all creeds in the State of New York have 2,176,822 communicants. Dr. Carroll, of the Census Bureau, is authority for the statement that one-twelfth of the population of the country, generally belongs to the non-religious and anti-religious classes, which would give for New York State's proportion, 650,000, a population greater than is found in either of the nine Rocky Mountain States, or greater than that of Colorado, or equal to that of the States of Idaho, Montana, Wyoming and half of North Dakota combined, where we have under appointment 110 missionaries.

To these 650,000 who can in no sense be regarded as adherents of the Christian religion, must be added many who are indifferent to the claims of religion, who seldom if ever go into a house of worship, and a large number of communicants on whose lives religion exercises little if any power; so that we have here at our doors a problem sufficiently grave to engage the mind, heart and hand of the church for a generation; New York State with all her vaunted greatness and glory, and one in every 12 of her people either actively or passively opposed to revealed religion though authenticated by the unimpeachable witness of the ages and the richest and choicest blessings the race has known.

These various religious bodies of all creeds have 7,942 edifices, with a seating

capacity of 2,868,490. If on a single Sabbath, every person should attempt to attend the divine service, 5,000,000 would have to worship outside the walls of any sanctuary under the azure vaulted dome of God's great temple of the universe. These facts on the field but emphasize the vast importance of Synodical Home Missions to our civic, social and moral well-being as a people.

The Treasurer's report shows that the total receipts for the year from all sources have been $21,056.49. The receipts from Presbyteries, churches, societies and individuals are $20,482.55, an advance of $899.62 over that of last year. But there has been a greater gain on the other side of the account. The disbursements have been $2,000.05 less than the year before. To these two causes is to be attributed the fact that we are able to report a much larger balance of $1,756.40.

While these things are pleasing and encouraging, the thing which is particularly gratifying is that there has been no cause for anxiety and no waiting for deferred payments as the quarterly payments fell due. The money has always been there to meet the demands when commissions for the same had been filed with the treasurer.

A word of commendation and praise should be spoken in behalf of the faithful, energetic chairmen, who have persistently kept their churches informed on the subject of Synodical Home Missions. Knowledge is power and power applied is pressure, and pressure on hearts and pocketbooks makes the money flow.

Many of our aided churches are striving after self support and thirty churches hitherto aided have reached that goal during the past seven years.

Seven Presbyteries contributed more than their apportionment last year: Binghamton, Brooklyn, Chemung, Geneva, Lyons, St. Lawrence, Troy.

Special commendation is due to the Presbyteries of St. Lawrence and Troy in which every church made a contribution to the cause. In Champlain and Geneva, every church but one contributed. In Niagara and Utica only two churches in each failed to contribute.

The Presbytery of Westchester is deserving of the highest praise for her noble support of this cause, contributing more to Synodical Missons than to her own important work.

It is recommended:

1. That in view of the gratifying efficiency with which the Rev. George Fairlee, our Secretary and Treasurer, has discharged the arduous duties of his two-fold office during the past year, the Synod takes special pleasure in placing upon its records its high appreciation of his valuable services, trusting that he may be long spared to serve in this important position.

2. That the churches, through the Presbyterial Committee, be urged to make their offering to the cause of Synodical Home Missions as early in the Synodical year as possible, so that, as in many cases, heretofore, overworked and underpaid faithful Missionaries shall not be obliged to wait for their quarterly payments long after they are due.

3. That there should be closer adherence to the plan, particularly in the direction of grouping churches.

4. That greater prominence should be given to the general work by three Presbyteries now drawing heavily upon the treasury.

5. That a new form of commission be issued, which shall state the full amount of salary of the Missionary, the amount raised by the church as well as the amount of aid granted.

6. That the Executive Committee be the same as last year with the substitution of Mr. George P. Conard for Mr. Charles B. Pearson resigned, and Hon. John I. Platt for Elder Rush Taggart.

7. That the Rev. J. Wilford Jacks, D.D., be reappointed Superintendent of Synodical Home Missions and Rev. George Fairlee, Secretary and Treasurer, with a salary of one hundred dollars for the coming year.

The following minute was adopted relative to the decease of Elder William H. Parsons:

Since it has pleased God in His all wise providence to remove from us by death our honored and beloved chairman, we desire to place on record, expressing in some degree our high esteem, the following minute:

In the death of the Hon. William H. Parsons, of Rye, N. Y., the Presbyterian Church has sustained an irreparable loss. He was deeply interested in all the work of the church, but especially in Home Missions. For four years he served with unfailing faithfulness and great efficiency as Chairman of Synod's, Permanent Committee of Synodical Missions in New York State. As a presiding officer he was a model—affable in manner, considerate of the opinions of others, clear in judgment, prompt in decision, firm in his ruling, wise and safe in counsel.

The cause of Home Missions within our bounds was close to his heart and he cheerfully made sacrifices for its advancement. He was faithful in attendance at our meetings, conscientious and devoted in discharging all the duties of his office. It was a pleasure to follow where he led and to do as he asked of us. His life was an inspiration and the influence of his zeal and devotion will long continue to cheer us in our work.

We rejoice in the great good he was enabled, by God's grace, to do. We deeply mourn his loss and extend to his family our most heartfelt sympathy. In our sorrow we hear the voice of comfort out of Heaven, saying, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In the absence of Rev. Howard Duffield, D.D., on account of illness, the cause of Aid for Colleges was presented in an address by Rev. J. Ross Stevenson, D.D.

The report was accepted.

Rev. Edward A. McMaster, Chairman of the Committee on Systematic Beneficence presented a brief report and made an address on this subject. The report was accepted.

The Treasurer of Synod presented his report which was accepted and referred to the Committee on Finance.

The Committee on Evangelistic Work presented its report which

was accepted and after an address by Rev. John F. Carson, D.D., its recommendations were adopted. The substance of the report is as follows :

At the outset a letter was sent to the chairman of the Evangelistic Committee in each Presbytery asking questions which might be of assistance to your Committee in its work. Answers were received from 21 of the 26 home Presbyteries of the Synod.

Some of these answers were brief and perfunctory but others were glowing with evident interest in the work and the desire somehow to do something. Most of the Presbyterial Committees have found it difficult to accomplish much, but many have held conferences of ministers and elders, sometimes to discuss methods, more often to consider themes calculated to deepen the spiritual life. In a few cases the Presbyterial Committee has been able to arrange for special services in single churches, or in groups of churches, or has planned for pastors to assist in special meetings and these efforts have borne fruit. But it is a question how much a Presbyterial Committee can do beyond urging upon each pastor and church the necessity for some evangelistic work.

It was found on examining the Minutes of General Assembly that 44 churches of the Synod had additions on confession of faith of 10 per cent. or more of their membership. A letter was addressed to the pastors of these churches (similar to that sent to chairman of Presbyterial Committees), but asking especially as to the methods by which such results had been obtained. The replies, as you can imagine, were full of interest, coming as they did from men whose hearts were still aglow with the joy of the work they had been permitted to do. Putting these replies with those received from the chairmen of Presbyterial Committees, it is evident that there has been no general evangelistic movement throughout the Synod. Such revival interest as has appeared, has been sporadic, with no very great power of spreading itself. In nearly all of the Presbyteries reporting, special services of one kind or another have been held in one or more places, but too often with meagre and disappointing results. At the same time, it is to be noticed, that in most of the churches referred to as having received additions on confession of faith amounting to 10 per cent. of their membership, special services were held. Either the pastor was assisted by neighboring pastors or an evangelist came in from outside or union meetings were held. A few pastors say that no special services were held but they lay stress on a new note of evangelistic earnestness in the pulpit, on prayer, or on personal work and there can be no doubt of the importance and effectiveness of these things, but most of the pastors, even while emphasizing these matters as aids in following up or in preparing for the meetings, admit that the comparatively large and unusual additions to their churches were the result of special services, and special efforts aimed at this particular thing. It is absolutely impossible from the data at hand to draw any conclusion as to the best methods for reaching men. Perhaps there is no one best method, but each must find out which is the best method for him and his field, the one that he can use best and the one that will work best under those particular conditions. And perhaps after all it is not so much a question of methods as of spirit and purpose and downright hard work.

If we take the matter of net increase in the membership of the church, we find that the Synod of New York has gained a trifle over one per cent.; New York and Westchester Presbyteries leading with a net gain of 3.1 per cent.; while six Presbyteries (Steuben, Genesee, Rochester, Columbia, Buffalo and Lyons) show a net loss; in some cases the figures look as though the loss was the result of a vigorous pruning of rolls by some of the larger churches so that the loss is only the recognition of a loss which actually took place before. Notice also that while New York Synod gains one per cent. the six great Synods spoken of before gain 1.3 per cent. as against 2.4 per cent. for the whole church. Looking back we find that the church as a whole has doubled its membership in 28 years, which is just about the present rate of increase. Comparing this with the growth of population we find that the country did not quite double its population between 1870 and 1900, while the Presbyterian Church had doubled its membership of 1870 in 1894 and in 1905 had doubled its membership of 1877. Let no one therefore talk about the Presbyterian Church losing ground. We are gaining, however much we may be dissatisfied or disappointed that the gain is not more rapid and more marked. Remember, moreover, that in the Synod of New York our net gain is only one per cent. instead of 2.4 per cent. for the whole church and that while the whole church doubles its membership in 28 years and the population of the country doubles in a little more than thirty years, the Synod would require from sixty to seventy years to double at the present rate.

The average number received by the Presbyterian Church on confession of faith during the last few years has been 66,541; last year a little less, 66,271.

It is in accord with these facts, that nearly all the chairmen of Committees and the pastors who have written to this Committee report that the spiritual condition of the churches is low. Though some say that things are improving, others that the people will follow wise and enthusiastic leadership, and still others find a sign of promise in the fact that ministers and churches are beginning to feel the need of better things. The sense of need is always the beginning of blessing.

As to the attitude of ministers and churches toward evangelistic work, nearly all report that it is favorable, though many qualify their answer by expressing their opposition to certain forms of evangelistic work. We believe that a clear distinction should be drawn between any particular form of evangelistic work and the idea of evangelistic work in general as the effort to win men to God.

Our consideration of the whole problem drives us back upon the divine element. Something incomprehensible and incalculable, "The wind bloweth where it listeth."

We can not lay down set rules and conditions and say that God will always honor this thing and will never honor that thing. But does it not seem, if the gospel is the power of God unto salvation, and that if God loved men enough to provide such a way of salvation, there must be some way in which men who are in dead earnest will be able to bring this gospel to bear on their fellow-men so that they shall actually be saved.

We are convinced that it is not wholly a question of method but of spirit. It is evident from the letters of some of the pastors who have received large ingatherings that they are men who have a passion for souls, who live for that work, pray for t, and constantly work for it. One writes, "Men are lost; Christ can save; this is

the message of the Church. To educate, to elevate, to comfort, to help the needy, to reform society, to settle economic questions, all these are great, noble and glorious, but the greatest thing in the world is to lead a soul to Jesus Christ for salvation." Do we all believe it? Another writes, "Let the pastor prepare each sermon with the souls of lost men before him, feeling that it is his sole duty to save them. Then go from his knees to the pulpit, feeling that it may be his last chance to speak to the unsaved before him. Then let him see Christ standing by his side and hear our Saviour say "Warn them for me."

The platform upon which we stand has in it these principles: First, the need of being saved, all too little appreciated by the rank and file of the church and too little emphasized in the average preaching of the day. Second, that it is the business of the church, the thing for which it stands, and failing in which, it is failing of its high mission and has no right to be called a church of Jesus Christ to win men to God. Third, that we must make it a personal matter. Every one must say for himself, "Let a revival begin, and let it begin in me." It is easy to sit back and wait for some general widespread far reaching movement. We must be ourselves a part of the movement. Begin every man in his own place to work and to pray. Pray because the sense of need is so great that it drives us to God and we cannot help praying; our souls cry out to God in spite of ourselves. And work with tireless energy and enthusiasm because it is our Father's business and we must be about it.

"I am no pessimist," says one of the Committee's correspondents. "I was born on a balmy May morning and it is not in me to be a pessimist. Moreover I believe in God and know His work will prosper." Perhaps we say that, with him, if our temperaments and faith are like his, but the facts as to the actual condition of things among us may well bring us to our knees in penitence and shame. The fact is that whatever may be true here and there, this Synod as a whole, has been practically untouched by the wave of evangelistic interest of recent years. Christians are absorbed in a thousand things and it is the residue for God. What is left from the other interests of life, which is not wanted for anything else, is given to His service. Possibly even ministers and elders are not wholly guiltless in this respect. Let the world see that we honestly believe in Jesus Christ, as the only Savior of men and that we are in dead earnest to bring men to the saving knowledge of Jesus Christ and that somehow the religion we profess has transformed our lives and made us better men, and then they will begin to think there is something in it which they ought to have.

We realize that no recommendations are adequate to meet the demands upon us but we venture to offer the following:

1. That each Presbytery appoint a Committee on Evangelistic Work, taking care that it be composed of men of evangelistic spirit who can be counted on to press the work on their brethren.

2. That the Stated Clerks of Presbyteries send the names and addresses of the chairmen of such committees to the Stated Clerk of Synod and to the chairman of Synod's committee.

3. That special Presbyterian conferences be held, of ministers and elders, and that special meetings be held by pastors with their sessions to consider methods and to pray for God's guidance and blessing.

4. That this Synod urges every minister and elder to consecrate himself anew to the business of winning men to God, to make it the business of his life; and that not only church officers but church members be urged to consider afresh their responsibility for winning men to God until their souls cry out to God for the salvation of men and women about them and then continue in prayer till the blessing come.

The Committee on the Freedmen presented the following report which was accepted and its recommendations were adopted:

The Negroes in the United States number more than twice as many as in 1865. Nine-tenths of them are in the South. What to do with this large and growing part of our population is a serious question. Only one-third of the Negro children of school age in the South are in the public schools. The Christian churches are trying to solve this problem and no church is working harder than our own.

The report of the Board shows that last year was in many respects the best in the Board's history. Its total receipts were $6,639 in excess of the previous year, and the largest amount ever received in one year. Still the income of the Board is not commensurate with the work to be done. Three General Assemblies have urged the church to give three hundred thousand dollars a year for this cause.

But the question before us now relates to the Synod of New York. Are we loyal to this cause? Are we bearing our part of the burden and having our share of the honor of helping to solve this intricate and puzzling problem?

A comparison of the contributions of the past two years in this Synod shows an actual falling off in gifts, the last year of six thousand and ninety-two dollars. While there has been an actual gain in the gifts of the entire denomination for this cause, there has been an actual loss in this Synod, the wealthiest Synod of the Presbyterian Church. It should be remembered, however, that most of our non-contributing churches are small and weak. Then we must seek larger contributions from our abler churches. The responsibility lies primarily with the pastor and secondarily with the Session.

If the pastors will provide information and inspiration from the pulpit and sessions place the literature provided by the Board in the hands of the people and arrange for more systematic giving, there is no question but that the Synod will make during the current year, the thirty-seven per cent advance recommended by the General Assembly. That would only mean an increase, in this state, of eleven thousand dollars in our contributions, or an average additional offering of six cents per communicant.

Let these emphatic words of the report of the General Assembly's standing committee sink deep into our hearts.

"Lately we have heard much of industrial education for the Negro. This is good, but he needs more than this. We believe in industrial education for the Negro just as we believe in industrial education for the white man; but we believe also in higher education for the white man that we may have educated teachers, doctors, lawyers and preachers—educated leaders. The Negro needs more than industrial leaders. He needs educated leaders. He needs educated doctors, for his death rate is much higher than that of the white. He needs educated teachers to lead him out of ignorance. He needs educated preachers to lead him out of immorality."

We therefore make the following recommendations :

1. That the Synod expresses its keen appreciation of the aid of the Woman's Synodical Missionary Society in raising funds for work among the Freedmen.

2. That the Synod repeats and emphasizes the appeal of the last General Assembly for an increase of thirty-seven per cent over last year's offering for the Freedmens' cause.

The Committee to nominate the Woman's Committee on Home Missions presented its report, which was accepted, and the appointments were made accordingly.

See Appendix.

The Woman's Synodical Committee on Home Missions presented its report, which was accepted and the following is an abstract thereof :

During the year the receipts of the Society have reached the large sum of $79,751.86. Less, to be sure, than the amount realized last year, but that year several thousand dollars came into the society for a specific object. So the regular receipts show an advance and a healthy condition. The Woman's Societies increased their gifts by some $3500, the Christian Endeavor Societies more than held their own and Sabbath Schools added to their usual offering $375.

The interesting leaflets provided by the Mission Boards, if utilized in our Sabbath Schools, can not fail to be a means of education in Missions, to every child into whose hands they may fall.

The donations to the Freedmen were $14,713.16, an increase of more than two thousand dollars over the previous year.

The amount raised in money has been augmented by a box valuation of $41,218.12, making the grand total raised, $120,966.98. It was

Resolved, That the Synod express its most sincere appreciation of the earnest and zealous work of the Women's Missionary Societies during the past year.

Adjourned until Thursday at nine o'clock A. M.

Concluded with prayer.

WEDNESDAY, October 18, 7:30 o'clock P. M.

A popular meeting was held in the interest of the Freedmen's Cause and of Presbyterian Home Missions. Rev. Rice V. Hunter, D.D., presented the report of the Permanent Committee on Home Missions. An address on this subject was given by Secretary Charles L. Thompson, D.D. The work of the Freedmen's Board was presented by Rev. William A. Alexander, D.D., and by Field Secretary, Henry T. McClelland, D.D.

THURSDAY, October 19 9 o'clock A. M.

Synod met and spent half an hour in devotional services.

Prayer was offered by the Vice-Moderator.

The calling of the roll was dispensed with.

The Minutes of yesterday's sessions were read and approved.

The Stated Clerk presented an overture from the Committee on Synodical Missions requesting the General Assembly to appoint among its Standing Committees, a Committee to report on the work done in the self-supporting Synods, and recommended that the overture should be referred to the Committee on Bills and Overtures. The recommendation was adopted. In connection with the report of the committee on education it was

Resolved, That the Synod of New York, deeply conscious of the far reaching importance of the question of ministerial supply and believing that the presentation of this subject before the Synod, by Rev. Timothy G. Darling, D. D., was peculiarly wise, forcible and timely and that it ought to be before all our churches and read in all our homes, does hereby request our moderator to call the attention of the Board of Education to this paper, as of great value, in our judgment, for publication as one of the leaflets of that Board.

The Committee on Home Missions presented the following report which was accepted and its recommendations were adopted :

Home Missions were never more important than today. The dying churches in the rural districts; foreign populations moving to our cities; the aggressive Catholic Church driving the Bible from our Public schools; the cancerous and virulent growth of Mormonism; the influx of mammon worshippers to Alaska; new opportunities in Porto Rico, and other National acquisitions; the attitude of Labor Unions toward the Church, due to misinformation and misunderstandings; and the commercial spirit everywhere, have greatly increased the importance of our Home Mission work.

Mr. John Willis Baer said in one of our Church papers recently, that "more men, and more money must be consecrated to meet the call of Porto Rico and Cuba. It is day-break in those Islands. The great need now is for more teachers and more medical missionaries--one doctor treating nearly 1300 patients in one month; Alaska with its 600,000 square miles, rich in material treasures, is a great mission field. The miner, the fisherman, the merchantman and the native must have the gospel of Christ. A great opportunity, a great privilege, a great need! The supply of men and money only, is small. 250,000 Indians should be ministered to. The country districts are asking for a larger portion from the Board's treasury. With swifter pace must the submerged cities be evangelized. A million new citizens every year from foreign shores! Thus is the Home land, in fact, foreign missionary ground,—fields white unto the harvest. Our new department of Church and Labor is helping to bridge the gap between Capital and Labor. The working man has misunderstood the church, and the Church has misunderstood the working man."

Great progress has been made. This progress must become like the triumphant march of a conquering army. Our church must become more aggressive.

The Home Board is doing well. It is enterprising, aggressive, and keeps out of debt. Last year it undertook no new work because sufficient funds were not in sight. There was an opportunity, yea, a demand for new work. The church *could have given more money* for Home Missions, for it was never so rich. Our country is growing richer annually by tens of millions of dollars. The Presbyterians, as a rule, belong to the prosperous classes. Our church is growing wealthier. Our numbers are increasing. The expansion of Home Missionary work, ought at least to be, equal to our National expansion. But it was not so last year. The whole church gave in 1885 an average of 98 cents per capita to Home Missions. Last year, twenty years later, notwithstanding our increasing wealth and knowledge, the church gave only 106 cents per capita. In twenty years, our whole church has increased in gifts to the Board of Home Missions, 8 cents per capita. Had better methods been employed we could easily have doubled our contributions.

The Synod of New York has done better than the church as a whole. It ought to do better. It is much richer than many sections of the church. Twenty years ago our Synod was giving 158 cents per capita, to Home Missions. Last year we gave 207 cents per capita, a gain of 49 cents per capita, in twenty years. This, compared with what the whole church has done, is encouraging. But does any one believe that this gain is proportionate with the material gain of State, and Synod, in twenty years? While thankful for the increase, still we ought not to be satisfied. Why do we lag in our benevolence? Has there not been a lack of business method?

We say if the church were more consecrated, it would give more liberally. Many churches have changed their methods and doubled their gifts. Suppose we try the experiment?

In some ways, the report of the Home Board the past year is encouraging.

It received from all sources $867,014.70, something more than $46,000.00 above its income for the previous year. A secretary has been appointed to look after the working classes. Special organizations are being effected to work with our foreign populations. School work is being enlarged. The Board commissioned 1201 Missionaries and supported them in whole, or in part. To this should be added the 970 Missionaries under the supervision of the eleven self-supporting Synods, making a total of 2,171 Missionaries, or more than two-fifths of all our active ministers who are dependent, more or less, upon the Board of Home Missions; while about *half of our churches* are receiving aid from the other half. This Home Mission Work extends across the continent, and to the Isles of the Sea. Who can measure what this means to individual souls, to communities, to the future of our country and to the world? We may form a *slight conception of its meaning* by recalling the influence of Home Missions upon this country in the past. There was a large amount of work done by our self-supporting Synods and Presbyteries last year, not included in the figures of the Board. For some *unaccountable reason* the Assembly's Committee took no notice of the work of these eleven Synods.

For the fair degree of success thus attained, and for the wisdom of the Board which has kept us from debt during the past seven years, we are grateful. Our past successes and experiences ought to become the fulcrum for larger things. Oppor-

tunities are greater than ever before. The church was never so rich, enterprise never so daring. Business propositions of yesterday are over-shadowed by mightier investments today. Learning and facilities for doing good are open to business and christian enterprise alike.

Now, is our Synod taking advantage of these things and keeping up with the advance line? We answer—"in some respects—yes." In systematic beneficence in general, and in Home Mission work in particular, we answer "No."

We quote from the report on Systematic Beneficence made to the Synod one year ago: "Take Home Missions as a representative Board. In fifteen years, the gifts to this Board from the Synod of New York including sums given to Synodical Missions has fallen from $172,451 to $164,698 a loss of $7,753. In the same time other large Synods have increased their contributions fifty per cent or more." The report continues "Either the churches of this Synod are not as able to give to the Boards as they were fifteen years ago or they are not as willing to give."

But if we are not as *able* to give, how can we afford to spend $2,417,229 on congregational expenses in 1904, when we only spent $2,044,801 for the same object in 1884. How is it, with an enrollment larger by 31,609 we spend nearly $400,000 more upon ourselves and give $25,000 less to Missionary and Benevolent work of our church?

We reply, by saying that we have become selfish. Our method has not been such as to increase our benevolences. There has not been intelligent, systematic, and aggressive education, either as to the needs of God's cause or as to the Christian's obligations.

A comparison of our work with the Synod of Indiana, as an illustration of the fore-going assertion, shows that the New York Synod had 139,048 communicants twenty years ago. To-day we have an enrollment of 193,160 members, an increase of 39 per cent in twenty years. Twenty years ago Indiana had 27,935 members—to-day that Synod has an enrollment of 47,687, an increase of 19,752. That is to say, an increase of seventy per cent as against our thirty-nine per cent.

But while this Synod shows an increase of 85 per cent in its contributions, that of Indiana shows an increase of 350 per cent during the same period.

Why this notable difference? We would not plead a difference *in consecration*, but a difference in *method*, and therein seems to be the secret.

The Indiana plan utilizes the Episcopal power of Presbytery in grouping the churches under convenient and strong pastorates, with careful regard to economy. Presbyteries work with the Synod, apportioning a specific amount per capita to be raised for Home Missions. Not only has this resulted in giving the Presbyteries of the Synods where in vogue, more than three times as much money for local work as the Synod was receiving from the Board under the old regime, but the churches are giving more money to the Home Board for general work than the Synod expended on itself. Not only have the gifts to Home Missions been increased, but the whole work of the Synod has been stimulated. The Synod of Illinois, Ohio and other Western Synods which have adopted this plan have reached self support, and have made progress *just in proportion* as they have adopted the Indiana plan.

It would seem that the present style of church financing, and the present state of the church's treasury, are due to her ignoring the teaching and neglecting the

duty set forth in God's word respecting the consecration of our substance to His service. We believe that the church in general and this Synod in particular, can improve upon the methods of church financing. We believe that this particular part of worship to Almighty God, can be performed in a way more honoring to Him, and which will reflect greater credit upon those whose duty it is to lead.

The old habit of giving in comparison with the gifts of others; or giving when at church; or when we have the ready money; or when we are inclined to give; or as we may be moved by the one presenting the cause; or in proportion, more or less, to the needs of the cause presented—none of these methods are scriptural, sound, or practical. The Presbyterian Church represents millions of money. A certain definite per cent of the income from those millions belongs to Almighty God.

"The first change we need to make is in the *philosophy of our appeal* when money and religion are the matter in hand. We are wrong in-so-far as we have put "causes" in the forefront, instead of a personal God. The true reason for giving is not primarily, that we want to advance Missions, cancel debts, relieve famine, but that we want to express in a very real way our faith in, and our love to God."

The Bible says: "Honor God with thy substance." It is not the believer's concern what God will do with his money. When he pays God what he owes Him, then Jehovah will do as he pleases with the gift. He will use His people to administer that money.

"Ages ago God built a lovely Tabernacle with his money. In another age he built a Temple, overlaying its roof with pure gold, and finishing its courts with cedar. In this age he may advance Missions, build Hospitals, establish Colleges, relieve the hungry, or put down the curse of strong drink. What will be done with the money is an executive question, a question of prudence. Our obligation to worship God with offerings exists independent of "cause." The Alabaster box must be broken—love demands it."

The objects of giving are three-fold; first, to honor God; second, to keep the man as God's servant, in touch with Him; third, to relieve suffering and evangelize the unsaved.

We *need to give*, far more than the Home Mission Board needs our gifts. We are in danger of being absorbed in money-making. "Money has great power to separate a man from God. It ought to be made a chain of gold to bind man to Jehovah. God asks his share of every dollar a man makes, thus sanctifying labor, hindering covetousness, which easily becomes idolatry. "*The cross ought to be erected in the market-place.*"

Still we usually wait until some Board, Charity, or Church, makes a loud appeal; until some hinge in the ecclesiastical machine screeches for want of financial lubricating; until some Galveston flood, or Indian famine comes along, then we appeal for aid. God asks for honor. We ask the people for contributions,—God demands their offering. We ask the people to pinch off a bit of their money and give it to some particular cause. God asks the return to Him of His own. We talk of donations. God's Word calls it tribute. If the people do not respond to our plea for some object, we tell them *they* lack the grace of benevolence. If they do not give as God has prospered them, He charges them with being robbers. We put the *cause* first, appealing to pride and pity. After setting forth the *needs of the Board*, or *cause*, we sometimes graciously add *and besides all this* is not this the Lord's work? Thereby giving Him second place.

No wonder our Boards receive so little and that our methods bring spiritual

destitution. We should teach the beauty and duty of honoring God with our substance, the "first fruits of all our increase."

When we cease to urge *causes* as a *motive* for giving, in our Churches, and intelligently and courageously insist that each Christian owes a certain aliquot part of his income to the Lord, then will we have our treasuries filled. When our secretaries and ministers exalt God fearlessly, and aggressively, showing the people that they owe Him a definite proportion of their income, our Home Board, and Synodical Committee will be able to undertake much of the work which is now being neglected. But, so long as our methods of money-raising are neither scriptural, nor rational, depending upon the character of the day, the eloquence of the advocate, or the cause, there will be meagre collections, debt and dissatisfaction.

We should educate our Churches to raise their money for beneficent purposes in the same systematic way in which the money is raised for the support of the local churches. No matter whether the Church secures its funds by rental of pews, or by subscription, there is a regular and definite amount subscribed by each member for the support of that Church, and the final result is not materially effected by the weather.

The duty of the Church is to prosecute the work of the Master beyond its own membership. In order to do this each church ought to secure its funds on as systematic and definite a basis as is the case in its own support. If the Session of our Churches would canvass the membership at the beginning of the year for weekly monthly, or quarterly subscriptions to the Boards of the Church, just as carefully and energetically as the Trustees canvass the Church in one way or another for its support, we would find that our benevolences in the majority of Churches would be largely increased, and that a step had been taken in the direction of a sound and Biblical conception of the meaning of Benevolence. This method has been tried in Churches with the result that it has doubled, even quadrupled the benevolences of those Churches.

When people are taught that they owe a *certain amount* to God, and are encouraged to give systematically, and in proportion as God has prospered them, then will God's blessing come in a larger degree upon the Church membership; for He has promised it.

Were our Synod and Presbyteries to apportion a definite amount to the Churches on the per capita basis, with a regard also to the financial ability of the Church, there is every reason to believe that in place of an increase of 85 per cent. in our gifts to the cause of Home Missions in the Synod of New York, during the next 20 years, the increase would be hundreds per cent., as it has been where something like the Divine method has been adopted.

Your Committee would recommend:

First.—That the Synod, through its Presbyterial Organizations, coöperate with the Home Mission Board in its effort to reach the working men, the foreigners coming to our shores, and the rural districts,from which the very bone and sinew of our effective Church Workers have often come.

Second—That especial efforts be made to establish and maintain Churches suitable to these conditions, and that where the conditions warrant it, and Churches are practicable, that Presbyteries employ pastors at large,to look after these needy pop-

ulations until such time as the Presbyteries may be clear as to the possibility and advisability of maintaining a Church in any given locality.

Third.—That, in order to provide the funds for this aggressive work within our Synod, and to increase the sum total of our gifts to the Home Board for the work at large, and to encourage our people to give upon a larger, more rational and Biblical basis, a committee be appointed to consider this whole question, and to report recommendations to Synod at its earliest convenience, the committee to be composed of two Ministers, and two ruling Elders appointed by the Moderator, together with the chairman of the Presbyterial Home Mission Committees, the Stated Clerk of the Synod acting as secretary for the committee.

The Committee appointed to nominate the Trustees of Synod and the Trustees and Examiners of Elmira College reported, and the following persons recommended were duly elected by ballot:

Trustees of the Synod: Rev. Anthony H. Evans, D.D., Rev. Charles S. Lane, Gen. Ralph E. Prime, Edwin T. Hanford, for the term expiring in 1908.

Trustees of Elmira College: Rev. Augustus W. Cowles, D.D., Rev. Isaac Jennings, D.D., Mallory D. Schoonmaker, H. Austin Clark, Hubert C. Mandeville, Mrs. Rufus S. Frost, Rev. A. Cameron Mac Kenzie, D.D., for the term expiring in 1908. *Examiners:* Rev. Frederick W. Palmer, D.D., Rev. Samuel T. Clarke, Rev. Rice V. Hunter, D.D., for the term expiring in 1908; and Rev. William W. Weller, in place of Rev. Daniel MacKay, resigned, for the term expiring in 1907.

The Committee on Finance presented the following report which was accepted and its recommendations were adopted:

Your Committee has examined the annual report of the Treasurer of Synod, compared the vouchers with the charges and finds the same correct and recommends its approval.

The following is the Treasurer's report for the year closing Oct. 1, 1905:

Balance on hand as per last report	$1,159 86
Receipts from Presbyteries due Oct. 1, 1904	383 07
Receipts from Presbyteries due Oct. 1, 1905	1,102 00
Interest	11 52
	$2,656 45

Against which the following bills have been audited by your Committee:

Temporary Clerks	$ 40 00	
Salary, Stated Clerk	400 00	
Postage and Stationery, Stated Clerk	34 50	
Traveling expenses, Board of Trustees	70 80	
Printing of Minutes and Postage on same	191 70	
Bond Synodical Mission Treasurer	20 00	
Printing, Board of Trustees	6 00	
Manhattan Storage Co	6 00	
Elmira Examiners	42 57	
Systematic Beneficence Committee	6 00	
Stationery and Postage, Treasurer	3 40	
	$820 97	
Balance on hand Oct. 1, 1905		$ 1,835 48
Still due from four Presbyteries		$ 224 02

We would recommend that the Treasurer be directed to pay out of the Treasury, the sum of ten dollars to the janitor of the Park Central Church, Syracuse, for his services in connection with this meeting of Synod.

We have also considered the resolution presented to Synod and referred to this Committee, requesting that the action of the last Synod, authorizing the payment of the expenses of the Trustees in attending meetings of that body, be repealed, and would recommend that this action be taken.

The Committee of Visitors to Auburn Theological Seminary presented the following report which was accepted :

A visit to lovely Auburn convinces us that the lives of professors and students are there free from many of the distractions of a great commercial city. Here is afforded a fine opportunity for study and meditation, the culture of mind and soul.

The Seminary with its spacious grounds, superb Willard Chapel, Welch Memorial Building, Library and Silliman's Student's Club House possesses an admirable equipment.

The Faculty is strong. President Stewart possesses the confidence of all. Having declined the invitation to the Secretaryship of the Board of Publication, he has thrown himself anew into the arduous duties of his office. In developing the institution he has been successful, but should be relieved by the generosity of the friends of the Seminary and the Church, from the arduous task of securing funds. It is to be hoped that the half million dollars needed for the full equipment of the Seminary will soon be provided.

Dr. Willis J. Beecher, Professor of Hebrew since 1871, still serves the institution with distinguished ability and singular devotion. In view of his long and faithful service, it is fitting that the alumni have undertaken to endow a chair in the department of Old Testament Theology in honor of this veteran minister and teacher.

Arrangements are being made for the suitable observance of the thirty-fifth anniversary of his connection with the institution. In the Hebrew department, the Rev. Halsey B. Stevenson is an able assistant.

Rev. Dr. Timothy G. Darling occupies the chair of Christian Theology. Your Committee can testify to the soundness and scholarly character of the instruction in this most important field of theological study.

In the department of Biblical Criticism and New Testament Greek, are found Rev. James S. Riggs, D.D. and Rev. Harry L. Reed. Your committee were permitted to listen to an interesting lecture given by the former on the Life of Christ.

In Sacred Rhetoric and Pastoral Theology, Rev. Dr. Hoyt is giving excellent training for the practical work of the Christian ministry. One special and practical feature of his work, most highly to be commended, is the preaching by the students in the seminary chapel and the criticisms offered by professor and students.

Next is the chair of Ecclesiastical History filled by Rev. Edward W. Miller, D.D. The work done in this department is worthy of high commendation.

During the past year the Faculty has been enlarged and strengthened by the addition of Rev. Allen Macy Dulles, D.D., who occupies the chair of Theism and Apologetics. Into this work Dr. Dulles has brought with him long pastoral experi-

ence, profound research and a well balanced, finely trained mind. Already he has won a place for himself in the seminary and community, as a thinker and preacher.

The attendance of students is about the same as last year, a careful selection of those offering themselves being made. This seems to be a wise policy, as the times demand able and well equipped men for the Christian ministry.

The financial interests of the institution seem to be well managed, the trustees reporting that the investments yield an average interest rate of five and one-half per cent.

All in all, this school of the Prophets seems to be flourishing, its past is assured, its future is hopeful and the institution should receive the hearty support of the Synod and of the entire church.

The Standing Committee on Ministerial Relief presented the following report which was accepted and its recommendations were adopted :

Your committee would report that last year this Synod drew from the Board of Relief $19,885. Out of this sum the average amount paid to an honorably retired minister was $290. The average paid to the widow was $150, and the average paid to all, outside of those who reside in Homes under the care of the Board, was $188. Had we reached what these beneficiaries need or what we, if we had each case in charge, would ask the Board, or the church at large to bestow, the entire amount appropriated would have been at least $50,000.

In the feeble attempt to meet our obligation, we gave as a Synod last year $19,246.47 or $638.53 less than we received. This amount was raised by collections from five hundred and ninety-two churches, as two hundred and eighty-six churches in the Synod gave nothing at all. When we take into account the total number of communicants in the Synod, the amount contributed represents an average gift of ten cents per member.

These statistics reveal two melancholy facts.

(a) That the aged, the disabled and the dependent who have the right to expect support from the church are not receiving what they ought to have. There is not a minister, nor an elder in this Synod, who would maintain that the men and women who have faithfully served the church in their day, at a minimum cost, should be placed upon a starving allowance when they become aged, infirm and helpless. Simple justice demands that those who give their lives to the church should be adequately and generously cared for. But, as a matter of fact, if we are to judge by what the Scottish and Irish Presbyterian churches do, or by what the Roman Catholic Church does in this country, to say nothing of the methods of large commercial enterprises and of our own Government, those devoted men and women of our own church are granted less than half what they ought to receive.

(b) The second fact is, our churches do much less than one-half of their duty. About one.third of the churches in this Synod gave nothing to the cause last year. They are probably dependent churches although experience proves that even the weak Home Mission Church will gladly give to Ministerial Relief when the cause is intelligently presented. Of the other churches, we may say that they have not come up to the measure of their full ability by at least one half. This is no new story. Other Boards might make a similar complaint.

The cause is not brought to the attention of the people who have the money to give, and who are glad to give, when they are informed as to the need. We are assured that there is no cause, to which churches respond so gladly, when they have full knowledge. Failure to supply the necessary knowledge must rest upon the ministry and elder-ship.

The Board is doing its work most economically and also most zealously and efficiently, and its methods must be unreservedly commended. Yet it must be admitted that the church through this agency has failed to do her duty, and therefore the new apportionment scheme has been taken up in the hope that it may improve the situation. Although the plan, as outlined by the General Assembly of 1904, has not been fully tested, it may be regarded as a successful experiment in stimulating the churches to make larger contributions than usual, and the Sustentation Committee of the Assembly has been authorized to perfect the scheme, and bring in a plan for final adoption. As advice is being sought from Presbyteries and Synods in regard to this matter, your Committee therefore recommends:

First.—That the Synod give its cordial endorsement to the apportionment scheme.

Second.—That the Presbyterial Committees on Ministerial Relief be urged to bring this scheme to the attention of each pastor.

Third.—That the ministers and Elders of our Synod be again urged to present the claims of this Board to their respective churches.

The Trustees of the Synod, in conformity with its By-Laws adopted last year, submitted the following report, which was accepted:

The Trustees met in New York on November 15 th, 1904, and elected the following Officers for the year:

President ..... COL. ALEXANDER P. KETCHUM, of New York.
Secretary ....JAMES YEREANCE, of New York.
Treasurer..... .....JOHN T. D. BLACKBURN, of Albany.

The Treasurer was authorized to audit the accounts of the previous Treasurer, Mr. Warner Van Norden of New York, and to receive from him the balance in his hands belonging to these Trustees. As appears by the report of the Treasurer submitted to the Trustees, the Treasurer has received from the former Treasurer the sum of $619,53, being a legacy of $500 received from the Estate of Mrs. Emily L. Tribe on May 24th, 1893 and the accrued interest thereon.

The Trustees had received intimation that there was some abandoned Presbyterian property in the bounds of the Synod which they might properly acquire and in November last the Secretary addressed the Stated Clerk of each Presbytery throughout the Synod the following inquiries:

First—"Is your Presbytery Incorporated: if so will you kindly furnish me with a copy of the Articles of such Incorporation."

Second—"Is there any property held by local Boards of Trustees or individuals in the bounds of your Presbytery, which was formerly used for Presbyterian Churches, Schools or other purposes and now abandoned as such. If there be such properties will you kindly advise me briefly the particulars of each."

To the first question we have received copies of Articles of Incorporation of the following Presbyteries:

Albany	Geneva	Otsego
Boston	Long Island	St. Lawrence
Buffalo	New York	Troy
Cayuga	Niagara	Utica
Columbia	North River	Westchester.

From some of the other Presbyteries we have received abstracts of their records giving resolutions as to incorporating, but no copies of the Articles of Incorporation were in the hands of the Presbytery.

Application has been made to the Secretary of State for certified copies of any such Articles of Incorporation filed in this office by any Presbytery other than those which have furnished such articles. After diligent search, the office of Secretary of State has reported, that he finds no copy of such Incorporation, but suggests that the same may have been filed with the County Clerk of the County where the Presbytery recorded its Articles of Incorporation, before the law required the same to be filed with the Secretary of State.

As some Presbyteries include several Counties, correspondence has failed to elicit in what County their Incorporation was effected.

It will greatly aid the Trustees if the Stated Clerks of Presbyteries who have not furnished copies of their Incorporation will obtain the same from their County Clerks and forward such to the Secretary of the Trustees.

As to the second question, diligent correspondence by the Secretary has failed to discover any abandoned Presbyterian property now in the hands of local Trustees or individuals.

We learn that a property formerly used as a Presbyterian Church, was conveyed by its Trustees to a Methodist Church. It is in the bounds of an Incorporated Presbytery and correspondence with the President of its Board of Trustees elicits the information, that the Presbytery directed its Trustees to take such measures "as might be necessary to assert their right to the property." Recent report from that President is to the effect that "there are circumstances connected with the people living there, which make it seem unwise to some of the Trustees to do anything, at least at present."

The Trustees of Synod, with their experience in Ecclesiastical property interests, are ready to promptly aid by advice and coöperation to protect Presbyterian property within the bounds of the Synod.

It seems proper to state that the Stated Clerks of the following Presbyteries Hudson, Lyons and Syracuse have failed to answer the letters of inquiry of the Secretary of the Trustees.

In accordance with the direction of the Trustees the following form of bequest was furnished the Stated Clerk to be published each year in connection with the Minutes of the Synod:

FORM OF BEQUEST TO SYNOD.

"I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America) incorporated under the laws of the State of New York, the sum of dollars, to be held or expended by the trustees of said Synod, in conformity with the provisions of said Laws and the By-Laws of said Synod."

In addition to this form of General Bequest to Synod, the Trustees received a letter from one of the Pastors in the bounds of an incorporated Presbytery asking "whether the Trustees of Synod would or could be made holders of legacy by will in favor of a particular Church, in preference to leaving it to the local Trustees," the information being desired in order to add a codicil to an existing will.

The Trustees of Synod formulated the following form:

A codicil to the last Will and Testament of dated . I the said make, publish and declare the following as a Codicil to my last Will and Testament above mentioned; that is to say:

First.—I revoke so much of paragraph of my said will as provides for a Bequest to the Trustees of Presbyterian Church of

Second.—In place and stead of said provision of my Will, I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America) incorporated under the laws of the State of New York the sum of Dollars to be held by the Trustees of said Synod, who are directed to invest the same and to pay the income therefrom to the Trustees of the Presbyterian Church for their use in connection with said Church.

The foregoing Report will clearly show to Synod that its Trustees desire to safeguard and promote the Presbyterian property interests within its bounds.

In view of the fact that the land of many of the old Churches was given with reversionary clauses so that it cannot be sold, the question of the condition of our Church properties, whether held in fee simple or reversionary, is one of much importance and the Trustees recommend the Presbyteries and Churches to look well into the matter and where deemed desirable, to communicate with the Secretary of the Trustees of Synod.

The terms of the following named Trustees expire at this Synod and it is necessary that they be re-elected or others elected in their stead, at this time for the period of three years, viz.:

Rev. Anthony H. Evans, D.D.	Nathan B. Roberts
Rev. Henry T. McEwen, D.D.	Edwin T. Hanford.

The following persons were appointed a committee to consider the question of paying the necessary expenses of the Trustees of the Synod and of the Committees of Visitation appointed by that body, in fulfilling the duties entrusted to them, and report to the next Synod:

Rev. Messrs. David G. Wylie, D.D., Gerard B. F. Hallock, D.D., and Elder George E. Sterry.

Rev. John Fox, D.D. addressed the Synod in behalf of the American Bible Society.

In this connection the following action was taken :

The Synod of New York calls the attention of all the Presbyteries to the work and needs of the American Bible Society which has been repeatedly commended by the General Assembly, as the indispensable ally of our Mission Boards, without which, their work could not be successfully carried on. The Synod laments the fact, now made known, that the Society is greatly distressed by a decrease in its receipts, which has now continued so long that the Society is actually in debt. This is greatly injurious not only to its work, but to our own, which is dependent upon it.

Two hundred thirty churches only, of the nine hundred twenty in this Synod, contributed anything to it last year. We earnestly recommend the Presbyteries to try to secure an annual gift, so far as possible from every church, and during this the ninetieth year in the Society's history, a gift commensurate with the magnitude and vital necessity of such a task as the translation and circulation of the word of God in all languages and in all lands.

The Synod also directs that a committee of three be appointed, to attend, without expense to the Synod, the exercises to be held in May, 1906, in recognition of the 90th anniversary of the Society.

Rev. Messrs. Anson P. Atterbury, D.D., William R. Richards, D.D., and J. Ross Stevenson, D.D., were appointed, as such committee.

The Committee on Young People's Societies presented the following report which was accepted and its recommendations were adopted :

Only eighteen Presbyteries of this Synod have sent in any report, so we must not be too discouraged if the work among the young people seems to be lagging.

Total number of churches reporting, 586. Number of Societies, 882. Membership, 26,470. Conversions, 722. Contributions to various benevolences, $44.124.

If all the Young People's Societies were reported last year, then there is a lamentable falling off in the contributions to the two Boards of Home and Foreign Missions. It is hopeful that this is not true. We are unable to learn whether the membership of the Society is increasing or decreasing. The Societies have an average membership of thirty and their average contribution to benevolent causes, is fifty dollars.

Comparatively few of the reports give any data on the question of the conditions prevailing in the Young People's Societies and what is given is not of a very encouraging nature. There is no unanimity as to causes or conditions. Some speak frankly in a spirit of almost pessimism, going so far as to say, in their opinion the Christian Endeavor Work is a spent force. Others, on the other hand, even while chronicling losses, say there are evidences of life and spirit, and better things are looked for when local reasons for decrease are removed or overcome.

The best report that came into the Committee's hands, had this to say that seems to be food for thought. "Flourishing Churches foster strong societies." Do not our sessions and congregations, in general, need stirring up to a sense of responsibility for the work with the young people? The very difficulty we meet in trying to get reports and our indifferent success is an indication, possibly, of the failure of some churches to appreciate the vital nature of the problem.

Two Presbyteries, alive to the importance of this work and anxious to see it solved in the right way have called *Conferences* or *Retreats* where this question is to be faithfully and prayerfully considered. We may have been relying too much upon machinery, and not enough on seeking that guidance which would have taught us that all problems are not to be treated in the same way. Our young people are not less willing than formerly to be trained; they are still open to the influences of the Gospel of our Blessed Lord.

The introduction of a revivalist to work among the young people of one Presbytery may be the means of aiding in the solution of the problem, for as soon as we begin to work for others, we are in the way of doing more for ourselves. Could we not do more than we are doing in seeking to train up a body of personal workers among the young people? Your Committee have but two recommendations to make.

First. That the Young Peoples' Committees in our various Presbyteries make a strong effort to introduce into the various Societies under their guidance some of the plans now so highly recommended, of studying the Mission Work of the Church, or its History; or the courses that are suggested by the General Assembly's Committee of which the Church papers give a full account.

Second. That each Session endeavor to improve the opportunity the Young People's Society of each Church presents, for spiritual growth and Christian efficiency, always giving it their prayers and Christian encouragement.

It was ordered,

That the Committee of Arrangements for the next meeting of Synod be instructed to consider and if possible to arrange that more time be allowed for the devotional meetings of the Synod and if practicable, at some other time than immediately preceding the morning business session.

It was resolved,

That Rev. John N. Lyle be recommended to the Board of Publication and Sunday School Work for appointment by that Board as the representative of its Missionary Department within the bounds of the Synod of New York.

The Permanent Committee on Publication and Sabbath School Work presented the following report which was accepted and after an address by Secretary Alexander Henry its recommendations were adopted:

The 67th Annual Report of the Board of Publication and Sabbath School work is encouraging.

There has been a marked advance in all its lines of work.

The Rev. Alexander Henry, who had been a member of the Board for years, has been elected Secretary, his election has been confirmed by the General Assembly, and he has entered upon the duties of his office. We bespeak for Dr. Henry the hearty support of all our churches.

The Business Department is a vast enterprise, wisely and successfully conducted. 49,302,021 copies of publications have come from the presses of the Board during the year.

The sales of books and tracts aggregate $267,665.12 and in periodicals $350,181.15. The net profits of the year were $40,347.49 or nearly 16 per cent of the capital invested.

Two-thirds of the annual profits are given to the Missionary work of the Board, that is twenty-two cents to every dollar given by the churches. Not a penny of the contributions of churches, Sunday Schools or individuals is used in the business department, but it is all placed in the Missionary Fund.

The Board has published 16 Periodicals for the Sunday School during the year. They are all attractive and some are of unusual excellence.

One publication that deserves special notice is "Forward," of which our Standing Committee on Publication and Sabbath School Work at the last meeting of the General Assembly said, "it is equal if not superior, in many respects to the *Youth's Companion* as a home and family paper." *Forward* has a circulation of 240,000 copies.

The Sunday School Lesson Helps are equal if not superior to those offered by any other denomination and we commend the Board for its steady progress.

There must be a natural and logical sequence in the order in which history or truth is presented, that the best results may be obtained.

We venture to suggest the effort to relate more closely the Biblical narrative presented for study, to modern conditions and needs; the rising generation needs to be impressed with the truth, that God is in His world, and that He is calling men and nations for service in the accomplishment of His purpose now, even as in the days of old.

It is eminently fitting that the pupils in our Sunday Schools be taught more about our church, its doctrines, methods, resources and activities.

Here they should learn how the religious life impressed itself upon Israel, and also what the religion of Christ stands for in its formative relation to modern civic and social conditions.

In the Missionary Department, the work is ever enlarging.

The field covers 39 states and territories and the island of Cuba. Seven hundred and thirty-seven Sabbath Schools were organized, and 316 re-organized during the year. Into these have been gathered 36,781 pupils.

Out of these schools have grown 100 churches, of which 82 are Presbyterian and 18 of other denominations.

Sixty-one Presbyterian Buildings were erected at a cost of $86,750. Thus through the efforts of Presbyterian Sabbath School Missions, 56 per cent of the entire expense of the missionary work of the Board was returned to the Presbyterian Church in the value of buildings erected.

Last year $125,150.25 was received from Sunday Schools, Churches and individuals; and $26,898 from the business profits of the Board, making the entire receipts for mission work $152,048. With this money 143 missionaries and colporteurs were employed and other missionary work done.

A new feature of the work deserving special commendation is the effort to provide religious papers and other literature for the foreigners in our country.

The work at every point is strategic and imperative. The interests of the country, the church and the kingdom demand the loyal and enthusiastic support of all our people in the work of this Board.

We recommend,

First—That Children's Day and Rally Day be observed in our Sabbath Schools, and that strenuous efforts be made to increase the offerings at these services for Presbyterian Sabbath School Missions.

Second—That greater efforts be made to reach the men and women and bring them into the Sabbath School.

Third—That Teachers meetings for Study and conference be held wherever practicable.

Fourth—That graded lessons be used in all our Sabbath Schools.

Fifth—That the Board's Plan for forming Presbyterial Sabbath School Associations receive the consideration of the Presbyteries and that such associations be formed, if the way be clear.

The following Resolutions offered by Rev. John F. Carson, D.D., being accepted by the Committee were adopted and incorporated as a part of its report :

Resolved, That the Synod of New York has heard with great satisfaction of the successful management of the business department of the Board of Publication and Sabbath School work which has enabled the Board to appropriate last year the sum of $26,898 to the Missionary Work under the direction of the Board.

Resolved, That the Synod most heartily commends to the generous support of our churches the vital and far reaching work of the Missionary and Educational departments of this Board of our church.

The committee to collate the reports of the Committees on the Records of the Presbyteries reported, recommending that the records of the following Presbyteries be approved : Albany, Binghamton, Boston, Brooklyn, Buffalo, Cayuga, Champlain, Chemung, Columbia, Genesee, Geneva, Hudson, Long Island, Lyons, New York, Niagara, North River, Otsego, Porto Rico, Rochester, St. Lawrence, Steuben, Syracuse, Troy, Utica, Westchester.

The report was adopted.

The Committee further reported as follows and the report was adopted :

It recommends for approval the records of the Presbytery of Nassau with the following exception, that on page 371 they were not sufficiently full to indicate the basis on which the action of the Presbytery of that date was taken. The Records of the Presbyteries of Chile, Eastern Persia, North Laos and Siam were not presented.

Rev. Judson Swift, D.D., addressed the Synod in the interest of the American Tract Society.

It was :

Resolved, that we congratulate the American Tract Society upon its long and faithful service, in the preparation and circulation of Christian literature in one hun-

dred and sixty-one languages and dialects, for the purpose of diffusing a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and promoting the interests of vital godliness and sound morality; its progress in union Missionary colportage; its preparation of an evangelical literature in the Spanish language for our island possesions; and its immeasurable service in foreign lands, through securing a Christian vernacular literature, both for the edification of believers and for aggressive work at the Mission Stations.

Resolved, that Synod again commends the work of the Tract Society to the Presbyteries and the Churches under its care and appeals to them in the words of the last General Assembly "that each church be urged to make an annual offering for its support."

Rev. Arnold W. Fismer, Ph. D., addressed the Synod in the interests of Bloomfield Seminary.

The Moderator announced as the special committee on Home Missions to consider the subject of enlarged work and contributions, Rev. Rice V. Hunter, D.D., Rev. Willlam R. Taylor, D.D., Elders William Mathews and Rufus L. Sisson.

Synod then took a recess until two o'clock P. M.

Concluded with prayer.

THURSDAY, October 19, 2 o'clock P. M.

Synod reassembled and was opened with prayer.

The Committee on Temperance presented the following report which was accepted and after an address by Rev. George B. Stewart, D.D., its recommendations were adopted:

The evils associated with intemperance are obvious and deplorable. They awaken our intensest indignation at man's inhumanity, our deepest pity at human frailty and woe, and our earnest efforts to remove this terrible blight from the individual, the home and society.

Your committee is pleased to report increased activity of the General Assembly's Committee on Temperance, and a widening sphere of usefulness for it. It is issuing and distributing a large amount of printed matter. These tracts and leaflets it is freely supplying to pastors who ask for them for use in their churches. It now has two field secretaries, one among the colored people of the South, and one among the white people of the North, who are giving their whole time to the work, mainly making addresses in churches and before conventions, Presbyteries and Synods. Thus, by the printed page and the living voice, is the Assembly's Committee seeking to promote the temperance cause, and not without gratifying results from its labors.

Many other agencies are at work within the churches of the Synod which are helping in a larger or smaller degree to further this cause. Other agencies, with which we are not identified, are engaged within the bounds of the Synod with commendable zeal, if not always with commendable sanity in this work. We bid Godspeed to all

of these various workers in this wide and diversified field of philanthropy and reform, believing that he that is not against us is for us.

Your Committee's study of the present situation leads it to the following conclusions:

1. That the consumption of malt liquors is increasing and of distilled and fermented liquors is decreasing.

2. That the advertisement of alcoholic beverages has been vastly enlarged in recent years, and is now one of the conspicuous features of advertising enterprise.

3. That the activity in the interest of temperance, which in former years was directed against the drink habit, is now almost entirely directed against the drink traffic.

4. That the sentiment in favor of the moderate use of alcoholic drinks seems to be on the increase even among christian people, while the sentiment against drunkenness seems to be growing even in non-christian circles.

5. That railroad and other great corporations are at present the most potent agencies in the interest of total abstinence, while the religious and temperance people who are agitating the subject are devoting slight attention to the subject of total abstinence and almost exclusive attention to prohibition.

6. That the Public Schools quite generally observe, but largely in a perfunctory way, the law requiring instruction in temperance physiology, and that the Sunday schools and the homes show scarcely more zeal in giving positive guidance of the young in the matter of temperance.

7. That one of the settled convictions in the best informed and most thoughtful portions of our membership is, that while the saloon is an evil of gigantic proportions, it is an evil that can be effectively dealt with only by substituting some agency or agencies which will meet the legitimate needs of men to which the saloon so successfully though so balefully ministers.

8. That the effective arguments in favor of total abstinence, now as always, are the two New Testament ones of personal peril and pernicious influence involved in the drink habit and drinking customs.

In view of these and other considerations, and with an earnest desire to protect the rising generation from the insidious power and the terrible woes of the intoxicating cup, and to deliver society from its deadliest enemy, and most prolific source of other enemies, the saloon, your Committee recommend:

1. That Synod commend the General Assembly's Permanent Committee on Temperance.

2. That Synod urge upon pastors and all persons and organizations in our churches to devote more attention to teaching total abstinence and promoting the practice of it.

3. That Synod by a Committee seriously seek some way to eliminate the saloon from our social order and that the next Committee of Synod on Temperance be constituted that Committee.

The Committee on the Circulation of Religious Literature offered the following report which was accepted and its recommendation was adopted:

Consulting the minutes of the meeting of Synod of 1904, it appears that a Committee was appointed upon the adoption of an overture directing the Moderator to appoint "a Committee of five ministers and five Elders who shall take into consideration the condition of our churches in reference to the supply of religious periodicals in our families and what may be done to better the situation and report their conclusions to the next Synod."

Since the chairman of the Committee knew of his appointment, there has been no time to have a meeting of the Committee or to do the work outlined in the call for the appointment of the Committee and no trustworthy statement can be made of the "condition of our churches in reference to the supply of religious periodicals in our families," except upon adequate inquiry and examination as to the facts. No such inquiry has been made. There is no pretence that your Committee has done the work for which it was appointed. The matter is in every way so important and vital to the welfare of our churches, that the expression of any personal opinion of any member of a Committee, without sufficient investigation, would be absurdly inadequate for any effective action by the Synod.

It is suggested that the scope of the investigation be the circulation and use of religious literature with special reference to publication in behalf of the work of the Boards of our church.

We recommend:

That a Committee be appointed which shall at once correspond with the stated clerks and others in the presbyteries of this Synod to secure as far as may be, the appointment of a Committee in each presbytery to coöperate with Synod's Committee to inquire concerning the circulation and use of religious literature in the families of our church and to increase and make more effective the circulation of such literature.

In accordance with the above action, the Moderator appointed the following Committee to consider the whole subject and report thereon at the next meeting of Synod, Rev. Messrs. Henry Ward, D.D., W. Courtland Robinson, Murray H. Gardner and Elders Frank M. Ellery and Dr. Whitman H. Jordan.

The Committee on the Minutes of the General Assembly presented the following report which was accepted:

A review of the minutes of the Assembly reveals many things of great importance; but not many things of overshadowing importance.

We call the attention of the members of Synod to the very full, earnest and strong report of the Assembly's aggressive Evangelistic Committee. We rejoice in the fact that our Synod is showing its interest in this important phase of our church work. The summer campaign of the evangelistic work in the city of New York; the simultaneous evangelistic meetings now being arranged for in Syracuse and Buffalo and other places; the deep interest taken in the strong report made yesterday by Synods Evangelistic Committee, all bespeak a growing interest in the recommendations of the assembly, as touching evangelistic effort. We notice also that our Assembly's committee emphasizes the importance of personal and continuous evangelism.

We call attention to the action of the Assembly, endorsing the forward move-

ment taken by the Home Mission Board, providing for a Presbyterial committee which shall be in active communication with the working men, representing the sentiment of the church toward organized labor.

We notice a tendency on the part of the General Assembly to appoint a secretary for the young people's work. We think this should be carefully considered. Are not the ecclesiastical organizations of our church in great danger of becoming overloaded with secretaries, standing committees, special committees, commissions, fraternal delegates and what not?

The Assembly has emphasized, and with great propriety, the action taken by a number of denominations, directing that ministers shall not marry divorced persons, except where the divorce has been secured on Scriptural grounds; the divorce having been in force at least one year; the innocent party only having the right to remarriage.

The Assembly wisely, as we believe, adopted the overture of the Bloomington Presbytery which emphasizes the diaconate as the scriptural organization of the church which should care for the poor of the church rather than to turn them over to charity.

The Assembly passed a resolution requesting the United States Senate to purge itself of all complicity with the crimes of the Morman Hierarchy by expelling the apostle, Senator Reed Smoot from membership in the Senate.

The Assembly suggests that synods and presbyteries hold conferences with the authorities of our colleges and state universities for the purpose of providing religious oversight for the students of Presbyterian families.

The reports of the boards of our church are exhaustive and encouraging to the church, and in the main, optimistic in tone. A cursory examination of the minutes, leaves the impression upon the minds of the members of your committee, that the work of the church the past year was effective and that the meetings of the recent Assembly were interesting, aggressive and without unusual incidents.

We are led to wonder, however, whether there is any necessity for an annual meeting of the General Assembly with its tremendous expense to the church.

On page 83, the assembly has recommended that no action be taken upon an inquiry concerning the proceedings of Nassau Presbytery, but stated that the inquiry properly belonged to the Synod of New York. We believe this matter may well be left to the wisdom of Nassau Presbytery.

However, Synod would call the attention of our presbyteries, ministers and people to the well known fact that our church never believed more than it does today in the great doctrines of our historic faith, and while according generous respect to the varying views of others who are one with us in acknowledging Jesus Christ as Divine Savior and Lord, would guard with jealous care and loving pride, the purity of the "faith once delivered unto the saints."

The subject of Synodical Home Missions being resumed, the eighth annual report of the Superintendent was presented, accepted and is as follows:

Again with encouraging words we greet you. In all respects it has been one of the most successful years since the plan of Synodical Home Missions was inaugu-

rated. A large number have been added to the aided churches on profession of faith, every financial obligation has been promptly met, and the balance remaining in the treasury exceeds that of previous years. This has been due, I believe, to the stimulating quarterly reports of the treasurer, to the diligence of the presbyterial committees, and, above all, to the increased interest the churches are taking in the work.

Several new churches have been organized, and others have attained self support.

It is fitting, at the outset, that we refer to the decease of our worthy and most efficient chairman, Hon. William H. Parsons, who, for four years, has so successfully guided our work. He was a wise counsellor, a prudent executive, especially adapted to the place he occupied. His presence was an inspiration, and his kindly courteous manner disarmed criticism. We believe the vantage ground the Cause has now attained can be traced largely to his efforts, influence and fervent prayers.

As is well understood, some of the presbyteries are working on lines which diverge a little from Synod's plan, and still all have assisted the Superintendent in collecting the statistics which present the progress of Home Mission Work throughout the Empire State. The strong and weak churches are intermingled in all our presbyteries, and their mutual dependence on each other is not without its compensations.

During the past year ninety-nine missionaries have been commissioned by the Synodical Committee, and thirty-four more have been laboring under Presbyterial commissions.

Some of the larger presbyteries are engaged in special church extension work, which has materially strengthened our church in those centers.

The following items summarize the year's work :

Missionaries reporting	133	Number of Sabbath Schools	16
Pastors	59	Number of Sabbath Schools organized	4
Stated Supplies	74	Membership of Sabbath Schools	14,368
Churches served	140	Membership of Society of Christian Endeavor	2,987
Stations supplied at regular intervals	43	Church edifices (value of same, $577,700)	148
Annual amount granted	$23,437	Church edifices built during the year (at cost of $800)	1
Additions on profession of faith	783	Church edifices repaired (at cost of $6,225)	27
Additions by certificate	377	Church debts cancelled	$2,625
Total membership	10,092	Number of manses (value of same, $130,650	99
Total average attendance	9,495		
Baptism, adults	312		
Baptism, infants	584		

During the year three churches have reached self-support—West Camden, Mineville and East Pembroke. Tunissassa has erected a new church edifice. The churches of Tunissassa, Coldspring, Wyckoff Heights, Bethesda German North Minster and Tuppers Lake have been organized. French Mountain needs a suitable church edifice and a manse would be very acceptable to Cato and the Home Crest church, (Brooklyn). Revivals of religion are reported at Carlton, Johnsonville, Gulf Summit, Broad Avenue (Binghamton), Mount Olivet and Irving Square (Brooklyn), Zion German (New York), and Springfield, Mass.

Mariaville, Bethlehem, Ross Memorial (Binghamton), Preble, Lefferts Park (Brooklyn), Ludlowville, Westville, Big Hollow, Dresden, Rose, Zion German (New York), Mapleton, Somerset, Carlton, Ancram Lead Mines, Milton, Middle-

field Centre, Rossie, Brownville, Canaseraga, West Camden, South Trenton, Springwater, Akron, Blasdel, Hamburg, Jemison and South Wales have been repairing and renovating their church edifices or manses.

Church debts have been cancelled at Beekmantown, Hillsdale, Dresden, Throgg's Neck, Carlton, Ancram Lead Mines, Brownville, Atlanta, Cohocton, French Mountain, Redfield, Home Crest (Brooklyn).

The conditions and needs of the work are much the same as in former years, still the number of dependent fields is steadily declining, so many which have been aided for a score of years having come to self-support. This is an important feature of our work and one which is constantly being emphasized, and still there are regions in which business and population are surely waning without much promise for the future. In them all, can be found some good praying people, a little good leaven in the lump, and to them, even an occasional service, would be a great boon. The bringing of several such fields under the care of one loving pastor would be one way of solving such problems. While there are rich opportunities for Christian work and growth in the rapidly developing sections of some of our cities, the country presents large fields where the sowing of precious gospel seed will ensure a bountiful harvest. Today the telephone, rural mail delivery and traveling facilities have brought city and country close together, so that the isolation of the farm is a thing of the past. The trolley system has quickened business and religious life in many a sleepy village and churches long dormant are awakening to new life. Two churches of this class, closed for years, have just realized their strength and opportunity and though twenty miles apart, have united under one pastor, received nearly a score of new members and are rapidly tending toward self support. This might be true in many a parish were we able to send them loving, consecrated, house to house pastors. Men bring their children miles to receive the ordinances of the church. How often do we hear the Macedonian cry: "Come over and help us." May the Lord raise up many who are willing to deny themselves for Christ's sake, who will be glad to bear the gospel to any home, no matter how lowly, and who will exclaim Lord, "Here am I, send me."

Many pastors cry mightily for more *active men*, for a more thorough consecration of men's hearts and purses, for greater Bible study, more than all, above all, for a copious outpouring of the Holy Spirit. Perhaps no pastors need our prayers and sympathies more than those who are so located, that they can only strengthen the things that remain, rearing and fitting many young people for service, only to see them lured away to the larger towns by the hope of greater social or business advantages. All honor to the faithful, house to house pastor who does not seek honor from men, but does his work with sincerity and fidelity, from day to day. Verily he shall not only be honored of men, but shall be doubly honored by our Heavenly Father when He cometh to make up His jewels. He shall not lose his reward. Recognizing the self sacrificing spirit of those who labor in lowly spheres and the blessings which crown their efforts, our larger churches should cheerfully heed their appeals and grant them the moral and financial aid their condition demands.

Nor would we forget the problem which confronts our great cities with their unchurched masses and the foreign population which constantly flows in and knows no ebb tide. Our cities and our Mission Boards are doing much to Christianize

these masses and fit them for true citizenship, but more money and men are urgently needed for this constantly increasing and most profitable work. Colonies of Armenians and Italians are being reached in the Presbytery of Westchester, Magyars in Buffalo, Bohemians and many other nationalities in the metropolis of our State.

When we look upon the work before us, we may anxiously inquire "Who is sufficient for these things?" but when we regard the past achievements of the church, we may triumphantly exclaim "What hath God wrought?" So we go hopefully, prayerfully on, feeling that "The Lord of hosts is with us: the God of Jacob is our refuge."

The following items of personal service are hereby mentioned:

Different congregations visited	69	Presbyteries visited	6
Sermons and addresses	164	Elders ordained	1
Lord's Supper administered	14	Installation services	5
Marriages solemnized	4	Ordinations	1
Funerals attended	16	Church dedication assisted in	1
Members received on profession	10	Moderated Church meetings	23
Members received by letter	4	Churches supplied with pastors	45
Adults baptized	6	Letters written	2,645
Infants baptized	14	Miles traveled	15,597

In connection with the above report, Rev. John A. Ingham gave an address in the interest of Synodical Missions.

The Committee to nominate visitors to colleges and seminaries presented the following report which was adopted:

Auburn Seminary: *Ministers.*—Alfonso R. Olney, Walter Rockwood Ferris, Gerard B. F. Hallock. *Elders.*—E. W. Edwards, Charles K. Scoon.

Hamilton College: *Ministers.*—Francis E. Marsten, W. Courtland Robinson, David L. Roberts. *Elders.*—Edwin T. Hanford, Alfred W. McMurray.

New York University: *Ministers.*—William F. Whitaker, Cleland B. McAfee, William P. Stevenson. *Elders.*—William W. Smith, Judge William Wood.

The Committee also recommended that in view of the difficulty of securing proper visitors to attend to those duties, that Synod's visitors to our colleges and institutions of learning be accorded mileage that the burden may not fall wholly on the individuals appointed. This recommendation was referred to the Committee appointed to consider the question of paying the expenses of visitors and trustees.

The Committee on Bills and Overtures reported as follows, and its recommendations were adopted:

1. As to the overture from the Presbytery of St. Lawrence relative to the enactment of a Marriage License law, it is recommended that this overture be approved and that the Synod appoint a Committee whose duty it shall be to secure the coöperation of other religious bodies in preparing a bill and procuring from our Legislature the enactment of such a law.

2. As to the overture from the Presbytery of Steuben asking the Synod to seek from the Legislature of this State such a change in the revised Statutes of 1902,

Chapter 97, Section 40, Page 334, so that the clause "a majority of" shall be omitted, and the law shall read, "The presence of such qualified voters, at least six in number shall be necessary to constitute a quorum," it is recommended that no action be taken.

3. As to the overture from the Presbytery of Westchester, requesting that Fisher's Island, Suffolk County, be transferred from the care of the Presbytery of Long Island to the care of the Presbytery of Westchester, and the Presbytery of Long Island consenting to the change, it is recommended that the request be granted. After the approval of this recommendation, by the Synod, the Moderator declared that the transfer was effected.

4. As to the overture proposing the following as a new standing rule for this Synod viz., "the Stated Clerk of the Synod shall be a member of the Committee of Arrangements for every meeting of Synod. The first order of business on the second day of the meeting of Synod after the appointment of Committees and calling of the roll shall be the hearing of and action upon reports of officers of Synod and of Special Committees appointed at previous meetings of Synod," it is recommended that this rule be adopted and assigned its proper place among the Standing Rules of Synod.

5. As to the request of the Permanent Committee on Synodical Missions that the Synod overture the General Assembly to appoint each year a Committee to consider reports from the self-supporting Synods concerning their Mission Work and to make report to the General Assembly, it is recommended, that such request be granted and that the General Assembly be overtured in the following language,

WHEREAS, The work of Synodical Missions in eleven self-supporting Synods has assumed such importance as to demand greater and more individual attention and consideration in the General Assembly than can be given it as part of the important and diversified work of the Board of Home Missions, committed for review to its respective standing committees; therefore;

Resolved, That the Synod of New York respectfully overtures your venerable body to order that, at each meeting of the Assembly, a Standing Committee on Synodical Missions be selected, to which shall be referred, for consideration and report thereon to the General Assembly, the reports of the Permanent Committees on Synodical Missions of the self-supporting Synods.

On the recommendation of the Committee on Judicial Business, the following overture from the Synod of New York was sent to the several Presbyteries within the jurisdiction of said Synod as follows;

You will each call attention of all the several churches under your jurisdiction and within your bounds, situate also in the State of New York, to the fact that the Legislature of that State has so amended the Religious Corporation Act, that such churches are enabled to conform to the Form of Government of our church, by placing the care and management of all the property of a church, under the spiritual officers of said church and also to call the attention of such churches to this privilege extended to them.

The Committee on the place of the next meeting reported a cordial invitation from the First Church, Lockport.

The invitation was accepted with the hearty thanks of the Synod, and the session of that church was appointed the Committee of Arrangements with power to add to their number.

The Permanent Committee on Church Erection presented the following report which was accepted and its recommendation was adopted :

The history of the extension of the church in a new territory includes, a Sunday School Missionary to collect the people, a Home Missionary to organize and a suitable building in which to house the people for worship.

The Synod of Montana fitly says, there is not a church within its bounds, which has not been materially assisted in erecting a house of worship or a manse, declaring that the Board of Church Erection is second only to that of Home Missions; other Synods assert that nearly all their churches, in their early history have been aided and encouraged by this Board.

For maintaining churches established, the same agency is needed. A suitable church building is as imperative in the fiftieth year of a church's life as in its first year. It is not surprising, therefore, that in the sixty years of the agency of church erection in the Presbyterian Church, 7819 churches have been aided. When it is remembered that there are only 7980 churches on our roll, it is worth noting that the Board of Church Erection has aided within 161 of that number. They are not the identical churches of course, for some churches have been aided twice. And yet when the fact is added that the Board now holds 4500 mortgages, and is required to look after 4000 insurance policies, it will be seen that of the existing churches more than half are the outcome of the aid of this Board. In the Synod of New York there are 920 churches reported, including more than thirty in our missionary Presbyteries. In sixty years the Board of Church Erection has aided 324 churches within this Synod, not including those missionary Presbyteries. Indeed, of all the states of the union, in those sixty years, only six have received more aid from the Church Erection fund than has New York. If, in addition to this, it be recalled that there are virtually no churches in this state which have erected their buildings without aid from outside their own bounds, the necessity for the Board becomes increasingly apparent. It is true that the Presbyteries of New York and Brooklyn, and indeed all but three of our home Presbyteries, now meet their own obligations in the matter of church erection, but all pastors will testify, that this does not mean that every church builds its own edifice without aid from outside its bounds. It is difficult to say where the logical difference lies between going to a banker and securing a gift for $5000, with which the Board of Church Erection has nothing to do, and therewith helping to erect a $100,000 edifice, and going to the Board of Church Erection and securing a grant of $1000 and erecting a $3500 building. In either case the aid comes from outside. It is not likely that there are a score of Presbyterian buildings in the Synod of New York which have been erected solely by the congregations which occupy them, or occupied them at the time of their erection.

The year has been one of activity. It follows two very phenomenal years in the matter of church erection. The activity of this year has been somewhat less than that of those two years. Building cost has greatly increased both as to labor and

materials. The intertwining of our work is revealed in the fact that the policy of the Home Board, which has led it to decline new work for lack of funds, has reduced the demands from the newer fields. The better and more inspiring policy of this year, which provides for a certain amount of new work, is quite certain to increase the demands upon the Board of Church Erection. Figures which do not pretend to be absolutely accurate, would indicate that the Presbyterian Church is erecting in the United States one building for every other day in the year. There were 220 applications last year to the Board for buildings and manses; of these, 120 were granted for church buildings. When it is remembered that all the large cities carry their own burden, and that many Presbyteries see to the location of buildings, without application to the Board, it is probable that the estimate just made is too low. It is inspiring to remember at any rate that the church is continuing to build, which means that it plans to stay. It is also true that the outlay for these buildings is much higher than formerly. The quality of the buildings is greatly improved. This is true the country over. Manifestly, so far as the Board itself is concerned, the great burden of this work must lie in the western section of the country. Money flows from that direction here, in commercial lines; it must naturally flow, toward that direction in religious lines. The largest money of the state of New York is made either by imports from the foreign field, which obligates the state to Foreign Missions, or in the central and farther west, and so obligates the Church to Home Missions and other lines of religious activity. It will be true for a number of years, therefore, that the larger appropriations of the Board will be to the western section. The rapid flow of population to the Northern States, and the increasing probability of union with the Cumberland Church, which will bring us into a much closer relationship with the Southern States, make it inevitable that these sections will call with increasing clearness for aid.

We cannot give a full statement of local activity in the matter of church building. Word has been received from a number of Presbyteries, in each case encouraging, and in some cases indicating a marked interest in church erection. In Boston Presbytery the church of Hyde Park has made application for aid, which has been granted with an additional loan. The First Church, on its own responsibility, has made extensive repairs. In Brooklyn Presbytery, of course no application has been made to the Board, but there are extensive building operations underway; Duryea and Arlington Avenue churches both have imposing buildings in progress, and extensive repairs have been made in other places. In Chemung Presbytery, the North Church of Elmira has been enlarged and improved, as has also the Lake Street Church of that city. The Montour Falls Church has been improved at a cost of $1000, and 14 churches in the Presbytery are reported as having manses, meaning that all but two fields are now provided with manses. Geneva Presbytery reports that nearly every church is supplied with a manse, and while no church buildings have been erected during the year, the churches which do exist are free from any burdening debt. In Long Island Presbytery a new manse is underway for the Shinnecock Church, and other churches are making extensive repairs and improvements. Similar word is reported from Lyons Presbytery. Nassau reports two new churches erected this year at a cost of $25,000, and a chapel which, with its grounds, cost $5900. Renovation of manses and churches has been carried on at a cost of $10,000.

Niagara Presbytery has built no new churches, but has made very extensive repairs, as in Medina, Pierce Ave. and First of Niagara Falls, and First Church of Lockport. In the North River Presbytery at Poughkeepsie an expensive and beautiful structure is being erected. The Marlboro church has made extensive repairs. In Otsego Presbytery, the Worcester Church has secured a new manse by sale of the old lot and increased gift. In St. Lawrence Presbytery, the Hanawa Falls people have dedicated their new church under assurance of aid from the Board. The church at Newton Falls has received aid from the Adirondack Fund and otherwise. The committee reports that seven buildings have been erected in new fields in the Adirondack region by aid of the Board. Steuben Presbytery reports that almost all the churches have manses, and that the Avoca Church has improved its building, and that arrangements are being made for a new building at Pulteney. Syracuse Presbytery sends inspiring word. East Genesee has completed and dedicated its church. The First Church of Syracuse is bringing to completion a $200,000 edifice. The South Church of that city is erecting the main part of its building at a cost of $60,000. Onondaga Hill, Onondaga Valley and West End Mission have made improvements. Jamesville has a manse fund started. Troy Presbytery reports no extensive building, or improving this year. Utica reports that Dolgeville Church is still working to rid itself of debt incurred in the purchase of a manse, and that the Whitesboro and Boonville churches are improving their property. Anyone who reads the papers knows, that it is an era of marked activity in New York City among Presbyterians, in church building. Buildings are under way or have just been dedicated whose aggregate cost is well beyond a half million dollars. They are located with statesmanlike sagacity, and are certain to influence the future of the city.

Grants were made to four Presbyteries in our Synod last year. To Boston $1000, Champlain $800, Chemung $700, Porto Rico $1400. One of the last grants suggests a new Presbytery, which has been enrolled in this Synod, and the obligation will be upon us for special response to the Board's appeal. These grants aggregate $3900.

When we turn from the activity of the outlay to the activity of the income, we note that the gifts reported in the Minutes of the Assembly for the general work of church erection was $24,487, an increase of $2,753 over the preceding year. Of this amount $13,295 passed through the Treasurer of the Board, an increase of $285 over last year. The Synod of New York is a rather lame third in the list, in the matter of general gifts for church erection, New Jersey and Pennsylvania leading us. As reported in the Assembly, sixteen Presbyteries decreased their gifts, nine increased, one gave the same amount, Porto Rico was new, Siam reported its first gift, Chile, Eastern Persia and North Laos made no report. As reported by the Board, twelve Presbyteries made an increase, fourteen decreased, and the mission Presbyteries are not reported. Part of the decrease is certain to be explained by very extensive local activity. The Brooklyn Presbytery which has a small decrease in its gift to the Board has a very large increase in its general fund. The Champlain Presbytery, on the other hand, increased in its gift to the Board, and decreased in its general outlay. Utica made a large increase in its general gift. It decreased in its gift to the Board. The same is true of Westchester. Of course there is a

measure of inaccuracy in the reports, by reason of different methods of reporting the amounts given by the churches.

There seems to the Chairman of the Committee, small need for resolutions. It will probably be quite sufficient that we place on record anew our sense of the deep importance of the work of aiding congregations in the erecting of church buildings. It is a prophetic work and an inspiring one. It always means that the Church plans to stay. There are Christians who live in tents; they are here today and gone tomorrow. The church is liable to such movements also, unless it establishes a local habitation and a home. This Board comes to the aid of churches which have no wealthy constituency or circle of friends, and does for them what the churches in our cities are able to do for themselves, supplements their own efforts, and gives them a sure foundation. It is suggested further that Synod's Committee of next year be instructed, to secure the facts of the activity of Synod, in the matter of church erection, for the encouragement of the Board and for the inspiring of larger activity. We recommend that the Board be commended anew to the care and interest of the churches of the entire Synod.

It was ordered, That the following informal suggestions be offered for the consideration of the Committee of Arrangements for the next meeting of Synod.

1. That, ordinarily not more than one hour and a half be assigned to the consecutive presentation of the causes represented by our permanent committees.

2. That, a brief interval of at least ten minutes in the middle of each day session and a period of twenty or thirty minutes at the close of each session be allowed for miscellaneous business and for necessary adjustment of the docket.

The Moderator announced the following committee in reference to the obtaining of a marriage license law, Rev. John F. Carson, D.D., Rev. David G. Wylie, D.D., and Elder John J. McCook.

The Treasurer was authorized to pay the usual salaries and bills.

A resolution regarding fidelity in the use of trust funds was introduced and referred to the Committee on Bills and Overtures. The Committee presented the following substitute for it which was adopted:

The Synod hereby makes emphatic expression of its pleasure in all present signs in our land of the awakening of the public conscience to demand fidelity in all financial trusts and to require of men, in every sphere, action for the highest public welfare.

The Committee on Leave of Absence reported that the following members had been permitted, for adequate reasons, to withdraw before the close of the sessions, and the report was accepted:

Presbytery of Albany: *Minister*—Charles McKenzie; *Elders*—William H. Brown, George F. Smith.

Boston: *Elders*—Alexander D. McLeod, Robert Bentley.

Brooklyn: *Minister*—Cleland B. McAfee; *Elder*—Andrew R. Miller.

Buffalo: *Ministers*—Rice V. Hunter, Henry Ward; *Elder*—Thomas B. Fowler.

Cayuga: *Elder*—John Young.

Chemung: *Minister*—Abbott Y. Wilcox.

Genesee: *Minister*—James A. Anderson; *Elders*—Frederick H. Dunham, Robert D. Miller.

Geneva: *Elders*—Charles C. Mosher, Wendell K. Bushnell.

New York: *Ministers*—George Nixon, Pleasant Hunter, J. Ross Stevenson.

Niagara: *Elder*—J. Boardman Scovill.

Rochester: *Ministers*—Francis R. Wade, Peter Lindsay, Gerard B. F. Hallock, Charles P. Coit, Charles M. Herrick; *Elder*—Charles F. Weaver.

St. Lawrence: *Elder*—John S. Pettit.

Steuben: *Minister*—Ebenezer B. McGhee; *Elder*—Hyatt C. Hatch.

Troy: *Minister*—J. Harvey Dunham; *Elders*—William N. Stevens, William McBride.

Utica: *Elder*—James V. Comstock.

Westchester: *Minister*—James A. McWilliams; *Elders*—William Mathews, Henry C. Fuller.

The several Standing Committees were called, and having no further business to present, were discharged.

The Minutes of today's sessions were read and approved.

Recess was taken until 7:30 o'clock P. M. Concluded with prayer.

THURSDAY, October 19, 7:30 P. M.

Synod re-assembled and was opened with prayer by Rev. Irving E. White.

The following minute was unanimously adopted:

The Synod of New York, at the close of its delightful sessions in the fair City of Syracuse, desires heartily to thank all who have contributed to the comfort and enjoyment of its members. We especially desire to make grateful acknowledgement of the courtesy of the railroads, through their Trunk Line Association, in granting reduced rates of fare to the delegates from different parts of the Empire State and New England.

Synod takes pleasure in expressing its gratitude to the Committee of Arrangements and Entertainment; to the pastors and Sessions of the churches of Syracuse; to the Presbytery of Syracuse for the delightful luncheons provided at the close of the morning sessions; to the choir, whose services have been an inspiration; to the Daily Press for full and accurate reports of our sessions; and to all the people of this city who have, in any way, contributed to make this meeting of synod successful.

As we now bring our sessions to a close and depart, we unite in prayer that God's richest benediction may ever rest upon the churches and people of the flourishing city of Syracuse.

The Permanent Committee on Foreign Missions presented its report which was accepted. In connection with the report, addresses were

made by Rev. James B. Rodgers of Manila and Secretary Robert E. Speer of the Foreign Mission Board. The report is as follows :

The Permanent Committee on Foreign Missions has held two meetings during the year. At each, there has been a large attendance, thoughtful action and earnest prayer. After the first meeting, the Committee sent a letter to the chairman of each of the Foreign Mission Committees of the home Presbyteries, seeking thus to reach the Sessions throughout the Synod. In this communication, the following suggestions were offered ;

First.—Ascertain from the Statistical Report compiled by the Stated Clerk whether any churches in your Presbytery have failed to make an offering for the work of the Board of Foreign Missions ; and in any case of omission, use every effort to obtain some donation before the close of the books on April 30.

Second.—Attention is called to the recent statement of Synod's Committee on Systematic Beneficence that the aggregate of gifts for the Board is not greater than it was fifteen years ago ; and we invite each Presbytery through its Committee on Foreign Missions, to consider with care and prayer, ways and means for an immediate increase in the amount of the annual offerings.

Third.—In this connection, attention is called to the increase in the number of local charities, to the appearance and pleas of new agencies in long established fields of work, and to a tendency on the part of givers to substitute novel forms of missionary enterprise for the more concentrated beneficence which our own Church has founded and which has the first claim upon our purses.

Fourth.—You will not overlook the work of the "Forward Movement," so highly commended by the General Assembly. The results thus far seem favorable ; and we urge each Presbyterial Committee to take such action as may seem wise for bringing the plan before all the churches. In this plan there is a place for the smallest church in the development of a parish, in the uttermost part of the earth.

Fifth.—It is believed by the Committee that great help would be given in all of the churches by the presentation therein, at least once in each year, of the work of the Board, by some available representative thereof ; and the Committee recommends that the Foreign Missions Committee in each Presbytery enter into early correspondence with the Board with a view to obtaining some such speaker ; and that the Presbyterial Committee make full arrangement and careful itinerary for his visit throughout the Presbytery.

Sixth.—We urge the re-establishment of the Monthly Concert of Prayer wherever the observance may have lapsed ; and where it is still maintained, we recommend special and persistent effort for an increased participation of Men in the service.

Seventh.—Mention is made of the mission study classes approved by the Board. Where these have been formed, impulse has been given to reading, and a more intelligent interest has prepared the way for enlarged giving.

These words, first spoken to the Presbyteries separately, are now addressed to the representatives of the Presbyteries here assembled. It would be easy to add phrases of special emphasis here and there ; but, asking serious consideration for each item in this letter, the Committee will not do more than call attention to the

great needs of the hour,—the opened purse and the offered prayer. The first call is for cash. Doors yonder stand wide open. Phenomenal changes appear in China, where those once distant and haughty are now crying for our schools. The moral victories of Japan, manifest in her calmness in military success, in her dignity in the day of triumph, invite us to put forth our best efforts in her islands. In the Philippines, the words *opportunity* and *progress* seem written across the map in largest letters. The story in these three fields of the far East is repeated as we follow the sun; and across the continents there are doors ajar or wide open.

Then there is no lack of competent missionaries, men and women who stand ready, each one saying: "Here am I; send me." The pastor and the physician, the Bible teacher and the nurse, well equipped for hard work and heroic service, await the word of the Church. Choice heralds of the Cross stand and listen for the welcome mandate,—Go ye.

Here, then, is the responsibility of the present hour. Yonder are the fields, white fields; and the gate is open. Here are the forces, consecrated men and women. Will the Church enlarge its work and employ these workers? The call is for cash, much cash, *more cash*. For a decade, the smile of great prosperity has rested upon our country. Material blessings within our borders have been conspicuous. Copious rivers of wealth have enriched our land. There has been no corresponding increase in giving on the part of the Churches. To this alarming fact, the committee directs the attention of every member of Synod, in the hope that in each parish, be it the smallest, or larger, the best method of gathering the Lord's own be ascertained, adopted and diligently employed. Then let all Christians remember that there is no generosity in giving what one can spare and does not need. God asks not for some *surplus* of our treasure, but for the very substance thereof. The *taint* to be feared rests upon the money that is unrighteously withheld.

But, deeper than the need of money for this great work is the need of *prayer*. The repeated request in the letters from the front is this:—Brethren, pray for us. As in thought tonight, we see those earnest toilers yonder, some of them members of our own Synod; as we hear their plea for our partnership with them in the ministry of supplication, let us have in mind, and take for our mandate, the resolve of Samuel:—God forbid that I should sin against the Lord in ceasing to pray for you. It is dishonest to send a missionary and then desert him by prayerlessness. It will be our disgrace to invite men to come out from superstitions, ancestral beliefs and the customs of generations, and then leave them, in their weakness and amid new and fierce temptations, unshielded because unsupported by our prayers. It may prove disastrous, if, entering open gates and enlisting able missionaries and pouring out sacred treasure, we neglect to pray. The Bible, even in the best translation, does not convert. It is the Spirit of God, employing the message of the Bible, who convinces of sin and constrains men to accept the Saviour. This Divine Agent works in response to petition. If then, we would have the coming year a season of great blessing in all of our foreign fields, let us pray, *pray*, pray.

The Moderator expressed the gratitude of the Synod to the pastor and congregation of the Park Central Church, Syracuse, for the kindness and courtesy shown to this body during its sessions, to which Rev.

W. Courtland Robinson, Chairman of the Committee of Arrangements fittingly responded.

The roll having been called, the following members were recorded as absent without the permission of the Synod :

Presbytery of Buffalo : *Minister*—Henry S. Brown.
NEW YORK : *Minister*—John J. Munro.
ST. LAWRENCE : *Minister*—James Robertson.
SYRACUSE : *Elder*—Newton O. Hoyt.
TROY : *Elder*—M. Nelson Dickinson.

The remaining Minutes were read and approved.

The business having been completed, the Synod adjourned to meet in the First Church of Lockport, N. Y., on Tuesday, the sixteenth of October, A.D., 1906, at half past seven o'clock P. M.

Concluded with prayer and the Apostolic Benediction.

DANIEL A. FERGUSON,
Permanent Clerk.

ATTEST :

J. WILFORD JACKS,
Stated Clerk.

Appendix.

I. REPORTS OF THE PRESBYTERIES.

I. **The Presbytery of Albany** consists of sixty-five ministers, fifty-one Churches, and has under its care one licentiate and two candidates.

Ministers received:

December 27, 1904, Rev. John Calvin Knox, from the Classis of Schenectady; Charles F. Porter, from the Classis of Rochester;

September 19, 1905, Rev. J. Valdemar Moldenhauer, from the Presbytery of Troy; Rev. Howard Cornell, from the Presbytery of Geneva.

Candidates licensed:

June 20, 1905, Frank L. Putnam, Arthur L. South.

Pastoral relations dissolved:

December 13, 1904, between Rev. J. Walter Sylvester and the Second Church of Albany;

May 1, 1905, between Rev. Henry P. Hamilton, D.D., and the West Milton Church;

May 15, between Rev. Herbert M. Gesner and the Second Church of Saratoga Springs.

Ordination:

September 19, 1905, Neilson C. Hannay.

Installations:

October 20, 1904, Rev. William H. Dodd over the Princetown Church;

February 1, 1905, Rev. Charles F. Porter over the Corinth Church;

February 2, Rev. John Calvin Knox over the Rockwells Falls Church;

May 10, Rev. Henry G. Dean over the Tribes Hill Church.

Ministers dismissed:

September 19, 1905, Rev. Calvin H. French to the Presbytery of Utica, and Rev. Hugh Craig to the Presbytery of St. Lawrence.

Licentiate transferred:

September 19, 1905, Arthur L. South to the Presbytery of Parkersburg.

Name dropped from the roll:

June 20, 1905, Rev. Cornelius C. Cook.

Deceased:

November 12, 1904, Rev. Charles F. Dowd, Ph.D., at Saratoga Springs, N. Y., aged 79 years.

Change in name of Church :

March 15, 1905, Schenectady East Avenue to "The State Street Presbyterian Church of the city of Schenectady."

II. **The Presbytery of Binghamton** consists of thirty-six ministers, thirty-two Churches and has under its care one candidate.

Minister received :

September 9, 1905, Rev. Joseph Hackney Colclough from the Presbytery of Otsego.

Pastoral relations dissolved :

December 19, 1904, between Rev. Selden Long Haynes and the Church of Hancock ;

April 18, 1905, between Rev. John McVey, D.D., and Binghamton North Church, and he was made Pastor *Emeritus ;*

June 5, between Rev. Joshua J. Wolf and the Church of Cannonsville.

Installation :

May 9, 1905, Rev. John Alison over Binghamton North Church.

Ministers dismissed :

October 24, 1904, Rev. George A. Liggett, Ph.D., to The Manhattan Brooklyn Conference of Congregational Churches ;

December 19, Rev. Selden Long Haynes to the Presbytery of Chemung ;

April 17, 1905, Rev. Edwin A. McAlpin, Jr., to the Presbytery of Baltimore ;

April 18, Rev. John C. Langford to the Presbytery of Champlain ;

September 19, Rev. C. Edward Fay to the Presbytery of Utica, and Rev. Joshua J. Wolf to the Presbytery of Newton.

Licentiate transferred :

September 18, 1905, Harry L. Crain to the Presbytery of Detroit.

III. **The Presbytery of Boston** consists of fifty-three ministers, thirty-nine churches, and has under its care one licentiate and five candidates.

Ministers received :

December 19, 1904, Rev. Duncan A. MacPhie, from the Presbytery of Allegheny (U. P.) ;

February 20, 1905, Rev. Frederick H. Gwynne, D.D., from the Presbytery of Butte ;

April 18, Rev. Albert L. Kelley, from the Presbytery of Philadelphia North :

April 19, Rev. Duncan Salmond, from the Primitive Methodist Eastern Conference.

Candidates taken under the care of Presbytery :

June 19, 1905, Paul H. Hopf, David Henry Johnston.

Candidates licensed :

April 18, 1905, Samuel Turner Foster ;

June 19, Isaac Fleming.

Pastoral relations dissolved:

December 19, 1904, between Rev. Scott F. Hershey, Ph.D., LL.D., and the First Church, Boston; between Rev. Donald M. Matheson and the First Church, Haverhill;

February 20, 1905, between Rev. William Hogarth Tower and the First Church, South Framingham;

April 19, between Rev. Clare W. Nicol and the First Church, Lynn; between Rev. Thomas H. Mitchell and the First Church, Barre;

August 15, between Rev. French Macafee and the Park Street Church, Portland;

October 4, between Rev. George A. Humphries and the Globe Church, Fall River.

Ordination:

June 19, 1905, Samuel Turner Foster.

Installations:

October 20, 1904, Rev. Gerhart A. Wilson, D.D., over the First Church, Providence;

December 27, Rev. James Todd, D.D., over the Fourth Church, Boston;

May 3, 1905, Rev. Duncan Salmond, over the First Church, South Framingham;

June 19, Rev. Samuel Turner Foster, over the First Church, Haverhill.

Ministers dismissed:

February 20, 1905, Rev. William Hogarth Tower, to the Presbytery of North River; Rev. Scott F. Hershey, Ph.D., LL.D., to the Presbytery of Wooster; Rev. Francis Carruthers to the Presbytery of Detroit;

April 18, Rev. Donald M. Matheson, to the Kirk Presbytery of Pictou (Canada); Rev. Simeon B. Dunn, to the Presbytery of New York;

April 19, Rev. Clare W. Nicol, to the Presbytery of Quebec (Canada); Rev. Thomas H. Mitchell, to the Presbytery of Toronto (Canada);

August 15, Rev. French Macafee, to the Presbytery of Huntingdon;

October 3, Rev. Frederick H. Gwynne, D.D., to the Presbytery of Butte.

Deaths:

November 8, 1904, Rev. Saurin E. Lane, D.D., at Littleton, Mass., aged 87 years;

July 28, 1905, Rev. Edward D. Vance, aged 59 years.

Church dissolved:

October 3, 1905, First Church, Taunton, Mass.

Miscellaneous:

February 20, 1905, Rev. Malcolm L. MacPhail, elected treasurer vice Rev. W. Hogarth Tower, resigned.

IV. **The Presbytery of Brooklyn** consists of ninety-one ministers, forty-one churches and has under its care ten licentiates and eighteen candidates.

Ministers received:

October 24, 1904, Rev. Louis VandenBurg, from the Classis of Paramus, Reformed Church;

December 19, Rev. John Woodruff, from the Presbytery of Tuscaloosa;

January 23, 1905, Rev. Charles N. Cate, from the Presbytery of Westchester, and Rev. R. Gordon Mackay, from the Presbytery of New York;

March 27, Rev. William N. Ritchie, D.D., from the Presbytery of Monmouth;

March 27, Rev. T. Calvin McClelland, Ph.D., from the Rhode Island Association of Orthodox Congregational Ministers;

April 24, Rev. William B. Frith, from the Presbytery of Central Dakota;

June 26, Rev. Earl C. Cleeland, from the Presbytery of Butler, and Rev. Lewis W. Barney, from the Presbytery of North River;

September 25, Rev. Thomas Coyle, from the Presbytery of Alaska, and Rev. Wm. R. Tamblyn, from the N. Y. Conference, Free Methodist Church.

Candidates taken under care of Presbytery:

October 3, 1904, William Boult;
October 24, A. Tamblyn;
December 19, J. Will Harris;
March 27, 1905, William L. McCormick, William McCoy;
April 24, C. W. Barrett;
May 22, William C. Munson;
September 25, Albert S. Gaffney.

Candidates licensed:

November 28, 1904, James P. Gillespie;
March 27, 1905, William L. McCormick, J. Will Harris, William McCoy;
May 22, William C. Munson, Charles W. Barrett;
September 25, Henry Natsch.

Pastoral relations dissolved:

February 27, 1905, between Rev. Roland S. Dawson and Ainslie St. Church,

September 25, between Rev. Thomas W. Campbell and Noble St. Church; between Rev. John W. McCombe and Bensonhurst Church.

Ordinations:

December 11, 1904, John H. Snook;
April 14, 1905, J. Will Harris, William McCoy.

Installations:

October 18, 1904, Rev. Cleland B. McAfee, D.D., over Lafayette Av. Church;
November 15, Rev. Louis Vanden Burg, over Second Church;
February 23, 1905, Rev. James Oastler, over Wyckoff Heights Church;
April 11, Rev. T. Calvin McClelland, Ph.D., over Memorial Church.

Ministers dismissed:

October 20, 1904, Rev. Thomas A. Leggett, D.D., and Rev. Edward J. Russell transferred by Synod to the Presbytery of New York;

October 24, Rev. Arthur B. Churchman to the Classis of New York;
December 19, Rev. Oliver P. Barnhill to the Presbytery of New York;
January 23, 1905, Rev. Robert G. Hutchins, D.D., to the Classis of Long Island;
February 27, Rev. Roland S. Dawson to the Presbytery of Newark;
March 27, Rev. Joseph H. Montgomery, D.D., to the Presbytery of Pittsburgh; Rev. Alfred E. Barrows to the Presbytery of Bloomington; Rev. Charles H. Schneegas to the Newark Classis;
April 24, Rev. D. Johnson Fleming to the Presbytery of Lahore, India;
May 22, Rev. Willard P. Harmon to the Manhattan-Brooklyn Congregational Association;
August 18, Rev. William B. Frith to the Presbytery of New Brunswick;
September 25, Rev. William McCoy to any Presbytery of South Africa.

Licentiates transferred:
November 28, 1904, Henry W. Smith to South Berkshire Ministerial Association of Congregational Churches;
April 24, 1905, William L. McCormick to the Presbytery of Westminster;
September 25, Henry Natsch to the Presbytery of Hudson.

Deaths:
December 18, 1904, at Brooklyn, N. Y., John Reid, D.D., aged 54.

Churches enrolled:
January 4, 1905, Wyckoff Heights Presbyterian Church;
September 19, Bethesda German Presbyterian Church of Richmond Hill.
Henry E. Ide, Treasurer, 268 Henry St., Brooklyn, N. Y.

V. **The Presbytery of Buffalo** consists of 61 ministers, 53 Churches, and has under its care two licentiates and six candidates.

Ministers received:
December 6, 1904, Rev. Oliver P. Devin from the Presbytery of Utica; Rev. Jay Forbes Robinson from the Presbytery of Steuben; Rev. John B. McCreery from the Presbytery of Troy;
April 17, 1905, Rev. J. Van Kirk Wells from the Presbytery of Geneva;
April 25, Rev. Richard J. Campbell from the Presbytery of Benicia; Rev. Charles E. Hoyt from the Presbytery of Aberdeen; Rev. Frank D. Blessing from the Presbytery of Westchester; Rev. Joseph K. Griffis from the Presbytery of LaCrosse; Rev. William H. Brokenshire from the Presbytery of Hamilton;
October 3, Rev. John C. Long from the Presbytery of Genesee; Rev. John W. Ross from the Presbytery of Niagara.

Candidate taken under care of Presbytery:
October 3, 1905, Earl C. Hamilton.

Pastoral relations dissolved:
February 7, 1905, between Rev. Robert B. Adams and the Lebanon Church;
May 27, between Rev. William Y. Chapman, D.D., and the LaFayette Avenue Church.

Ordination;

November 3, 1904, William P. Schell.

Installations:

November 3, 1904, Rev. William P. Schell over the Springville church
November 16, Rev. Louis F. Ruf over the Olean Church;
December 15, Rev. Oliver P. Devin over the Walden Avenue Church;
February 17, 1905, Rev. Robert B. Adams over Bethany Church.

Ministers dismissed;

February 7, 1905, Rev. John G. Cleland to the Presbytery of Winona;
April 17, Rev. Robert P. Byers to the Presbytery of Northumberland; Rev. Edward P. Robinson to the Presbytery of Carlisle: Rev. William A. Robinson to the Presbytery of Grand Ronde;
May 29, Rev. William Young Chapman, D.D., to the Presbytery of Newark.

Candidate transferred:

December 6, 1904, Joseph Weber to the Presbytery of Utica.

Churches enrolled:

May 29, 1905, Tunessassa Church and Church at Cold Spring.

Change in name of Church:

Old town to Onoville.

VI. **The Presbytery of Cayuga** consists of 32 ministers, 23 churches and has under its care nine licentiates and three candidates.

Ministers received:

April 11, 1905, Rev. Robert Ivey, from the Classis of Montgomery Reformed Church;
September 26, Rev. Robert A. Rayson, Ph.D., from the Presbytery of Huron; Rev. Walter B. Jorris from the Classis of Heidelburg, Reformed Church.

Candidates taken under care of Presbytery:

May 31, 1905, Henry P. Judd;
September 26, John R. Fraser, from the Presbytery of Crawfordsville.

Candidates licensed:

April 11, 1905, Manley F. Allbright, Joel D. Hunter, Norman C. Schenck, Harris B. Stewart, Frederic L. Mendenhall;
September 27, Marion B. Palmer.

Pastoral Relations dissolved:

October 24, 1904, between Rev. William H. Kelley and the Fair Haven Church;
January 12, 1905, between the Rev. Irving W. Ketchum and the Scipio and Scipioville Churches;
January 20, between Rev. J. Wilson Brainard and the Auburn Second Church.

Installations:

November 22, 1904, Rev. William C. Brass over the Church at Dryden;
April 11, 1905, Rev. Irving W. Ketchum over the Church at Weedsport;
May 31, Rev. Robert Ivey over the Genoa First Church;
October 3, Rev. Walter B. Jorris over the Churches at Scipio and Scipioville.

Ministers dismissed:

October 24, 1904, Rev. William H. Kelley to the Presbytery of Iowa City;
January 20, 1905, Rev. J. Wilson Brainard to the Presbytery of St. Lawrence;
April 11, Rev. Edwin C. Lobenstine and Rev. DuBois S. Morris to the Presbytery of Nanking;
September 26, Rev. Clarence H. Beebe to the Presbytery of Utica.

Licentiates transferred:

November 15, 1904, John A. MacSporran to the Presbytery of Philadelphia North;
March 25, 1905, Henry T. Babcock to the Presbytery of Willamette.

Death:

November 5, 1904, Rev. Frederick L. Hiller.

VII. **The Presbytery of Champlain** consists of 19 ministers and 20 Churches.

Ministers received:

April 11, 1905, Rev. John C. Langford from the Presbytery of Binghamton;
September 19. Rev. William C. Taylor from the Presbytery of Utica.

Pastoral relations dissolved:

October 19, 1904, between Rev. Peter A. Walker and the Churches of Burke and Belmont;
January 18, 1905, between Rev. Norman MacLeod and the Church at Mineville;
April 12, between Rev. Samuel Lundie and the Church at Chateaugay.

Installation:

October 24, 1904, Rev. Cornelius S. Stowitts, D.D., over the Church at Port Henry.

Ministers dismissed:

October 19, 1904, Rev. Peter A. Walker to the Presbytery of Montreal;
April 20, 1905, Rev. Harry E. Coombs to the Presbytery of Troy.

Church enrolled:

September 20, 1905, the church of Tupper Lake at Faust.

Miscellaneous:

September 20, 1905, Rev. John H. Gardner was elected Stated Clerk to succeed Rev. Norman MacLeod. resigned.

VIII. **The Presbytery of Chemung** consists of nineteen ministers, twenty-three churches, and has under its care one candidate.

Ministers received:

November 10, 1904, Rev. Arthur Dongall from the Presbytery of Geneva; Rev. Charles H. Kilmer from the Presbytery of Troy:

March 14, 1905, Rev. Selden L. Haynes from the Presbytery of Binghamton; Rev. Oliver Hemstreet from the Presbytery of Albany.

Pastoral relations dissolved:

July 15, 1905, between Rev. Murray H. Gardner and the Church at Horseheads;

September 19, between Rev. Thaddeus C. Henderson and the Churches at Breesport and Sullivanville.

Installations:

November 10, 1904, Rev. Arthur Dongall over the First Church, Elmira;

March 14, 1905, Rev. Selden L. Haynes over the Church at Watkins.

Ministers dismissed:

April 18, 1905, Rev. George W. Macdonald to the Congregational Association of Susquehanna;

July 15, Rev. Murray H. Gardner to the Presbytery of Westchester;

September 19, Rev. Thaddeus C. Henderson to the Presbytery of Indianapolis.

Miscellaneous:

July 15, 1905, Rev. James A. Miller, Ph.D., was elected Stated Clerk and Treasurer to succeed Rev. Murray H. Gardner, removed.

IX. **The Presbytery of Chile** consists of eleven ministers, ten churches and has under its care one licentiate and ten local evangelists.

X. **The Presbytery of Columbia** consists of seventeen ministers nineteen churches, and has under its care one candidate.

Minister received:

February 1, 1905, Rev. Harold C. Harmon from the Presbytery of Chillicothe.

Installation:

February 1, 1905, Rev. Harold C. Harmon over the Church at Cairo.

Minister dismissed:

February 1, 1905, Rev. James B. Campbell, D.D., to the Classis of Montgomery, Reformed Church.

XI. **The Presbytery of Eastern Persia** consists of eleven ministers and four churches.

XII. **The Presbytery of Genesee** consists of twenty ministers and nineteen churches.

Minister received:

April 18, 1905, Rev. Frank G. Weeks from the Presbytery of Rochester.

Ordination:

April 18, 1905, Emory D. Webster.

Installation:

May 18, 1905, Rev. Frank G. Weeks over the Church at Wyoming.

Ministers dismissed:

April 18, 1905, Rev. John C. Long to the Presbytery of Buffalo; Rev. Emory D. Webster to the Presbytery of Morris and Orange.

XIII. **The Presbytery of Geneva** consists of twenty-four ministers, twenty-one churches and has under its care two candidates.

Ministers received:

March 14, 1905, Rev. Louis M. Sweet from the Presbytery of Genesee;
April 19, Rev. Carey E. Gregory from the Presbytery of Indianapolis, and Rev. Josiah Still from the Presbytery of Steuben.

Installations:

March 14, 1905, Rev. Louis M. Sweet over the Church of Canandaigua;
April 4, Rev. Seymour C. Ferris over the Church of Shortsville.

Ministers dismissed;

January 24, 1905, Rev. Frank E. Shultis to the Presbytery of Otsego;
March 14, Rev. Erwin C. Hull to the Presbytery of Steuben, and Rev. J. Van Kirk Wells to the Presbytery of Buffalo;
September 13, Rev. Howard Cornell to the Presbytery of Albany.

XIV. **The Presbytery of Hudson** consists of forty-six ministers, forty-six churches, and has under its care one candidate.

Ministers received:

October 25, 1904, Rev. Edward J. Abbott from the Presbytery of Albany; Rev. Adrian Van Oeveren from the Presbytery of Brooklyn; Rev. Jacob Klaasse from the Presbytery of Freeport.

Pastoral relation dissolved:

September 19, 1905, between the Rev. Edwin P. Essick and the Church at Congers.

Installations:

October 25, 1904, Rev. Edward J. Abbott over the Church at Stony Point;
October 27, Rev. Frederick A. Gates over the Church at Ridgebury;
November 2, Rev. Adrian Van Oeveren over the Church at Slate Hill;
November 22, Rev. Jacob Klaasse over the Church at Otisville.

Minister dismissed:

September 19, 1905, Rev. Kenneth M. Craig to the Presbytery of Baltimore.

Deaths:

April 26, 1905, Rev. Andrew Nelson, Ph.D., at Liberty, N. Y., aged 40 years;
September 6, Rev. Thomas B. Thomas. LL.D., at Pittsburgh, Pa., aged 57 years.

XV. **The Presbytery of Long Island** consists of twenty-three ministers and twenty-three churches.

Ministers received:

November 15, 1904, Rev. George Rutger Brauer from the Presbytery of New York;

October 7, 1905, Rev. Henry L. Teller from the Presbytery of Baltimore.

Pastoral relation dissolved:

March 24, 1905, between Rev. William Fryling and the South Haven Church.

Ordination:

June 16, 1905, George Francis Lee, as an Evangelist.

Installation:

November 15, 1904, Rev. George Rutger Brauer over the Setauket Church.

Minister dismissed:

March 24, 1905, Rev. William Fryling to the Norfolk Conference of Congregational Churches.

Deaths:

December 27, 1904, Rev. Lansing Van Schoonhoven, at Quogue, N. Y., aged 47.

January 18, 1905, Rev. Thos. R. G. Peck, at Brooklyn, N. Y., aged 78.

XVI. **The Presbytery of Lyons** consists of twenty-four ministers and eighteen churches.

Ministers received:

March 15, 1905, Rev. Carl W. Scovel from the Presbytery of Baltimore;

April 19, Rev. Caleb H. Rodney from the Presbytery of Chester; Rev. Don G. Husted from the Central Christian Conference.

Candidate taken under care of Presbytery:

April 19, 1905, Henry C. Millard from the Presbytery of Hastings.

Candidate licensed:

April 19, 1905, Henry C. Millard.

Pastoral relations dissolved:

December 14, 1904, between Rev. George F. Baker and the Church at Ontario Centre;

January 27, 1905, between Rev. Clarence E. Woodward and the Church at Huron;

April 19, between the Rev. Smith Ordway and the Church at Sodus.

Ordination:

June 28, 1905, Henry C. Millard.

Installations:

March 15, 1905, Rev. Carl W. Scovel over the Church at Newark;

June 28, Rev. Henry C. Millard over the Church at Ontario Centre;

August 8, Rev. Don G. Husted over the Church at Huron..

Ministers dismissed :

January 27, Rev. Clarence E. Woodward to the Presbytery of Erie ;
April 19, 1905, Rev. Charles W. Rice to the Presbytery of Fayetteville, N. C.;
April 19, Rev. Smith Ordway to the Presbytery of Rochester.

Miscellaneous :

April 19: 1905, Rev. Vernon N. Yergin was elected Stated Clerk and Treasurer in place of Rev. Smith Ordway, resigned.

XVII. **The Presbytery of Nassau** consists of twenty-nine ministers, twenty.nine churches, and has under its care one candidate.

Ministers received :

December 12, 1904, Rev. John Abbott French, D.D., and April 11, 1905, Rev. James Ball, from the Manhattan Congregational Association ;
June 12, 1905, Rev. Edward J. Lloyd from the Presbytery of Steuben.

Candidate licensed :

October 10, 1905, Ferdinand S. Schievera.

Pastoral relations dissolved :

January 1, 1905, between Rev. Phillip A. Schwarz and the Melville Church ;
May 1, between Rev. John D. Long and the Babylon Church ;
August 28, between Rev. Harry B. Roberts and the Oceanside Church ;
September 1, between Rev. Jacob Schmitt and the Jamaica German Church ;
October 10, between Rev. Robert D. Merrill and the Brentwood Church.

Ordination :

October 10, 1905, Ferdinand S. Schievera.

Installations :

June 30, 1905, Rev. Edward J. Lloyd over the Church of Mineola ;
October 31, Rev. Robert D. Merrill over the Babylon Church.

Ministers dismissed :

September 1, 1905, Rev. Jacob Schmitt to the New York Classis of the German Reformed Church ;
October 10, Rev. John D. Long to the Presbytery of Brooklyn.

Minister deceased :

December 1, 1904, Rev. Lewis G. Lockwood, at Ozone Park, N. Y., in the 89th year of his age.

Church enrolled :

April 27, 1905, Flushing.

The Presbytery of New York consists of one hundred eighty-four ministers, fifty-three churches and has under its care one licentiate, one local evangelist and three candidates.

Ministers received :

November 19, 1904, Rev. Ralph K. Hickok from the Presbytery of Wooster; Rev. William Payne Shriver from the Presbytery of Baltimore ; and, by order of Synod from the Presbytery of Brooklyn, Rev. Theodore A. Leggett and Rev. Edward J. Russell;

November 29, Rev. Thomas W. Winfield from the Presbytery of Montreal, Church of Canada;

December 12, Rev. Samuel G. Miller from the Presbytery of Arkansas, and Rev. Leopold Reid Burrows from the Presbytery of Elizabeth ;

January 9, 1905, Rev. Oliver Paul Barnhill from the Presbytery of Brooklyn ;

February 13, Rev. Albert Edwin Keigwin from the Presbytery of Newark ;

March 13, Rev. Elmer C. Shaver from the Presbytery of Crawfordsville; Rev. George McPherson Hunter from the Classis of Bergen of the Reformed Church and Rev. Charles N. VanHouten from the Presbytery of Chickasaw ;

April 11, Rev. Henry A. Lewis from the Presbytery of Los Angeles and Rev. John Copeland from the Presbytery of Saint Paul ;

May 8, Rev. Charles B. Mitchell from the Presbytery of Newark and Rev. Simeon Billingham Dunn from the Presbytery of Boston ;

June 12, Rev. George Titus Berry from the Presbytery of Troy ; Rev. John Lyon Caughey from the Presbytery of Rochester ; Rev. Albert Dale Gantz from the Presbytery ot Walla Walla; Rev. John H. Elliott from the Classis of New York of the Reformed Church :

Rev. Alfred Lawrence Hall-Quest, reported October 3, 1904, as dismissed to the Presbytery of Westminster, returned his letter of dismissal unused, and he was re-enrolled.

Candidates taken under care of Presbytery :

October 3, 1904, Aurelio Cantafio and Mayone Vincenzo.

Candidate licensed :

June 12, 1905, Amos Isaac Dushaw, and as a lay evangelist, for one year, George Graff.

Candidate dropped :

November 14, 1904, Joseph Jacob Genther.

Pastoral relations dissolved :

November 29, 1904, between the Rev. Daniel Russell and the Harlem Church ;

May 8, 1905, between Rev. Henry Sloane Coffin and the Bedford Park Church ;

June 12, between the Rev. F. B. Richards and the Fourteenth Street Church ;

June 20, between the Rev. Howard Agnew Johnston and the Madison Square Church ;

Installations :

January 9, 1905, Rev. Oliver Paul Barnhill over the First Church of Edgewater·

March 8, Rev. A. Edwin Keigwin over the West End Church ;

June 22, Rev. John Lyon Caughey over the Harlem Church ;

Ministers dismissed:

November 14, 1904, Rev. George R. Brauer to the Presbytery of Long Island; Rev. George Howk Simonson to the Presbytery of Pueblo; Rev. Alexander H. McKinney to the Presbytery of Philadelphia;

November 29, Rev. Daniel Russell to the Presbytery of Pittsburg;

May 8, 1905, Rev. William A. McKenzie to the Presbytery of Syracuse;

August 14, Rev. Arthur J. Wyman to the Presbytery of Troy;

October 20, Rev. John Newman Grant to the Presbytery of Cincinnati; Rev. William H. Phely to the Presbytery of Philadelphia North; Rev. Frederick B. Richards to the Suffolk South Congregational Association of Massachusetts.

Ministers Deceased:

November 28, 1904, Rev. William Miller Paxton, D.D., LL.D., at Princeton, N. J. in the 81st year of his age; Rev. Isaac G. Ogden, at the Cathcart Home, Devon, Pa., aged 80;

February 14, 1905, Rev. William L. Moore, in New York City, in the 72d year of his age;

May 26, Rev. Charles Cotton Kimball, D.D., LL.D., at White Plains, N.Y., aged 71;

August 12, Rev. Robert Fleming Sample, D.D., LL.D., in New York City, in the 76th year of his age.

Church Organized;

The Northminster, on March 8, 1905.

Churches United:

February 27, 1905, the North and Washington Heights Churches; Now North Church.

XIX. **The Presbytery of Niagara** consists of 22 ministers, 21 Churches and has under its care one licentiate and two candidates.

Ministers received:

November 21, 1904, Rev. Joseph Hamilton from the Presbytery of Toronto, Presbyterian Church in Canada;

May 29, 1905, Rev. Sydney P. Jackson from the Presbytery of Flint.

Candidate taken under care of Presbytery:

April 17, 1905, M. Willis Greenfield.

Licentiate received:

September 19, 1905, Warren J. Whiffen, from the Susquehanna Conference, Free Methodist Church.

Pastoral relations dissolved:

November 7, 1904, between the Rev. John C. Mechlin and the Church at Middleport;

November 21, between the Rev. Harry C. Cunningham and the Church at Holley;

April 17, 1905, between the Rev. Frederick Wheeler Lewis and the Church at Albion.

Ministers dismissed:

November 7, 1904, Rev. John C. Mechlin, to the Presbytery of Wooster;
November 21, Rev. Harry C. Cunningham, to the Presbytery of Huron;
April 18, 1905, Rev. Frederick Wheeler Lewis, to the Presbytery of Saginaw;
September 19, Rev. John W. Ross, to the Presbytery of Buffalo.

Minister deceased:

March 21, 1905, Rev. William G. Hubbard, at Albion, N. Y., aged ninety years.

Miscellaneous:

April 18, 1905, the office of Permanent Clerk was established and Rev. Henry F. Ellinwood, Medina, N. Y. was elected to the position.

XX. **The Presbytery of North Laos** consists of twenty-two ministers, sixteen Churches, and has under its care one licentiate.

XXI. **The Presbytery of North River** consists of forty ministers, thirty-two Churches and has under its care one licentiate and three candidates.

Ministers received:

December 13, 1904, Rev. Frank W. Townsend from the Presbytery of St. Lawrence;
April 18, 1905, Rev. William B. Darrach, from the Presbytery of Philadelphia North; Rev. Clarence E. Doane from the Presbytery of Pembina; Rev. William Hogarth Tower from the Presbytery of Boston.

Candidate taken under care of Presbytery:

October 2, 1905, Remsen DuBois Bird.

Licentiate received:

October 2, 1905, Ivan G. Martin from the Presbytery of Westminster.

Pastoral relations dissolved:

April 10, 1905, between Rev. Frank Werner and the church at Hughsonville;
June 20, between Rev. Lewis W. Barney and the church at Kingston.

Installations:

December 13, 1904, Rev. Frank W. Townsend over the church at Pleasant Valley;
April 28, 1905, Rev. Clarence E. Doane over the church at Pine Plains;
May 16, Rev. William Hogarth Tower over the church at Milton;
June 2, Rev. George Allan over the church at Highland.

Ministers dismissed:

April 10, 1905, Rev. Frank Werner to the Presbytery of West Jersey;
April 18, Rev. William H. Sallman to the Owattonna Conference of Congregational churches, Minnesota;
June 20, Rev. Lewis W. Barney to the Presbytery of Brooklyn.

Deceased :

August 20, 1905, Rev. Hiram P. Hamilton in Mexico City ;
September 29, Rev. Frederick B. Savage, D.D., at Cooperstown, aged sixty-one years.

XXII. **The Presbytery of Otsego** consists of twenty-five ministers and twenty-eight Churches.

Ministers received :

March 28, 1905, Rev. Frank C. Shultis from the Presbytery of Geneva ;
April 25, Rev. Benjamin J. Morgan, Ph.D., from the Presbytery of Newton.

Licentiate received :

October 11, 1904, Mr. Louis E. Hess from the Presbytery of New York.

Pastoral relation dissolved :

August 21, 1905, between Rev. Joseph H. Colclough and the church at Unadilla.

Ordinations :

October 27, 1904, Alfred J. Sadler and Louis E. Hess.

Installations :

October 11, 1904, Rev. Julius F. Wolff over the church at Meridale ;
October 27, Rev. Alfred J. Sadler over the church at Stamford ;
March 28, 1905, Rev. Frank C. Shultis over the church at New Berlin ;
May 16, Rev. Louis E. Hess over the church at East Meredith.

Ministers dismissed :

August 21, 1905, Rev. Joseph H. Colclough to the Presbytery of Binghamton.

XXIII. **The Presbytery of Porto Rico** consists of eleven ministers, seventeen Churches and has under its care five candidates.

Ministers received :

April 12, 1905, Rev. John F. Droste from the Seminary of New Kirchen,

Germany of the Reformed Dutch Church ;

September 12, Rev. Leland H. Tracy from the Presbytery of Oakland.

Minister dismissed :

April 12, 1905, Rev. R. Cecil McAdie to the Presbytery of Fort North of the Southern Presbyterian Church.

Churches enrolled :

April 12, 1905, Malesa ;

September 12, Narangits, Lajas, Sabana Grande, Sabonetas.

XXIV. **The Presbytery of Rochester** consists of sixty-three ministers, forty-nine Churches and has under its care three candidates.

Ministers received :

November 22, 1904, Rev. William D. Jones from the Presbytery of Buffalo;
January 9, 1905, Rev. Mills S. Grimes from the Presbytery of Newark ;
January 10, Rev. George A. Armstrong from the Presbytery of New York ;
April 11, Rev. Charles C. Albertson, D.D., from the Philadelphia Conference of the Methodist Episcopal Church ; Rev. E. Trevor Cooke from the Holland Purchase Yearly Meeting and Ministers' Conference of Free Baptists ;
September 26, Rev. Smith Ordway from the Presbytery of Lyons ; Rev. Edward S. Claflin from the Presbytery of Steuben; Rev. Henry F. Gilt from the Presbytery of Duluth ; Rev. John C. Calnon, D.D., from the Presbytery of Cimarron.

Candidate taken under care of Presbytery :

September 26, 1905, R. G. Higginbotham.

Pastoral relations dissolved ;

October 24, 1904, between Rev. Samuel F. Sharp and Grace Church, Rochester;
April 11, 1905, between Rev. Frank G. Weeks and the church at Gates ;
May 27, between Rev. J. Lyon Caughey and Memorial Church, Rochester ; between Rev. Charles P. Coit, D.D., and the East Side Church, Rochester.

Installations :

November 22, 1904, Rev. William D. Jones over the church at Webster ;
January 10, 1905, Rev. George A. Armstrong over the church at Brockport ;
January 31, Rev. Frederick N. Lindsay over Grace Church, Rochester ;
April 24, Rev. Mills S. Grimes over the church at Ogden.

Ministers dismissed :

October 24, 1904, Rev. Howard A. Hanaford to the Presbytery of Syracuse ; Rev. Samuel F. Sharp to the Presbytery of Toronto, Canada ;
January 9, 1905, Rev. Dorland N. Morden to the Presbytery of Kingston, Canada; Rev. Walter M. Swann to the Presbytery of Denver ;
April 11, Rev. Frank G. Weeks to the Presbytery of Genesee ;
May 27, Rev. J. Lyon Caughey, to the Presbytery of New York ;
September 26, Rev. Alfred K. Bates to the Presbytery of Flint.

Licentiate transferred :

October 24, 1904, William McNair Kittredge to the Presbytery of Chippewa.

Name dropped from the roll :

April 11, 1905, Rev. Nelson Millard, D.D.

Death :

April 7th, 1905, Rev. Alfred A. Graley at Brockport, aged ninety-one years.

Change in name of church :

Presbyterian Church of Brighton to Brighton Church, Rochester.

XXV. **The Presbytery of St. Lawrence** consists of thirty-seven ministers, thirty-nine Churches and has under its care three candidates.

Ministers received;
October 5, 1904, Rev. Charles H. Brown from the Presbytery of Bloomington;
May 11, 1905, Rev. J. Wilson Brainard from the Presbytery of Cayuga.

Candidates taken under care of Presbytery:
April 11, 1905, J. Manley Spencer, James Albert Melrose;
September 26, Frank S. Niles.

Ordination:
June 5, 1995, Robert Warren Anthony.

Pastoral relations dissolved:
June 11, 1905, between Rev. James Elmer Russell and the church at Cape Vincent;
July 2, between Rev. Frederick A. Hamilton and the church at Oxbow;
October 1, between Rev. Leonard T. Cole and the church at Evans Mills.

Installations:
October 5, 1904, Rev. William H. Stubblebine over the church at Canton;
April 18, 1905, Rev. J. Wilson Brainard over the church at Carthage.

Ministers dismissed:
May 11, 1905, Rev. Theodore L. Leverett to the St. Lawrence and Black River Association;
June 5, Rev. James Elmer Russell to the Presbytery of Syracuse;
September 16, Rev. Frederic A. Hamilton to the Presbytery of Maumee;
September 26, Rev. Charles G. Mitchell to the Presbytery of Steuben; Rev. Robert Warren Anthony to the Presbytery of Brooklyn.

Deceased:
December 9, 1904, Rev. Richard G. Keyes at Watertown, aged seventy-eight years.

XXVI. **The Presbytery of Siam** consists of twelve ministers, nine Churches and has under its care one licentiate and one local Evangelist.

XXVII. **The Presbytery of Steuben** consists of twenty-five ministers, twenty-five Churches and has under its care five candidates.

Ministers received:
April 17, 1905, Rev. Erwin C. Hull from the Presbytery of Geneva;
September 18, Rev. Lindley C. Rutter from the Presbytery of Northumberland.

Candidate licensed:
April 18, 1905, Elmer J. Stuart.

Pastoral relations dissolved:
November 14, 1904, between Rev. Jay Forbes Robinson and the Church at Cohocton; between Rev. Philip A. Schwarz, Jr., and the Church at Arkport;
May 22, 1905, between Rev. Edward J. Lloyd and the Church at Pulteney;
June 6, between Rev. Edward S. Claflin and the Church at Belmont.

Ministers dismissed:

November 14, 1904, Rev. Jay Forbes Robinson to the Presbytery of Buffalo; Rev. Philip A. Schwarz, Jr., to the Presbytery of Mankato;
May 22, 1905, Rev. Edward J. Lloyd to the Presbytery of Nassau;
June 6, Rev. Edward S. Claflin to the Presbytery of Rochester.

XXVIII. **The Presbytery of Syracuse** consists of thirty-eight ministers, forty-four churches, and has under its care three candidates.

Ministers received:

November 7, 1904, Rev. Francis H. Laird, from the Presbytery of Lehigh;
January 2, 1905, Rev. Howard A. Hanaford, from the Presbytery of Rochester;
April 11, Rev. Edward J. Humeston, from the Presbytery of Utica;
June 5, Rev. William A. McKenzie, D.D., from the Presbytery of New York;
July 26, Rev. James Elmer Russell, from the Presbytery of St. Lawrence.

Pastoral relations dissolved:

February 23, 1905, between Rev. Charles H. Jones and the First Presbyterian Church, Oswego;
April 11, between Rev. John McLaren Richardson and the Church at Chittenango;
July 26, between Rev. Cassius J. Sargent and the Church at Collamer.

Installations:

May 18, 1905, Rev. John McLaren Richardson, over the East Genesee Presbyterian Church, Syracuse;
July 26, Rev. Edward J. Humeston, over the Church at Skaneateles;
September 6, Rev. James Elmer Russell, over the Church at Chittenango.

Ministers dismissed:

November 7, 1904, Rev. Sipko Rederus, to the Presbytery of Emporia;
June 5, 1905, Rev. Charles H. Jones, to the Presbytery of Philadelphia.

Deceased:

March 14, 1905, at Syracuse, Rev. William B. Dada, aged seventy-seven years.

Miscellaneous:

There being no longer a church at Cleveland, the name of the church was dropped from the roll.

Rev. John G. Truair has been chosen Stated Clerk and Elder Herbert C. Leavenworth, Syracuse, has been elected Treasurer of the Presbytery.

XXIX. **The Presbytery of Troy** consists of thirty-seven ministers, thirty-nine Churches and has under its care two local evangelists and one candidate.

Ministers received:

June 26, 1905, Rev. Harry E. Coombs from the Presbytery of Champlain;
September 19, Rev. Arthur J. Wyman from the Presbytery of New York.

Pastoral relations dissolved:

October 24, 1904, between Rev. Charles H. Kilmer and the Church at Brunswick;

June 26, 1905, between Rev. J. Valdemar Moldenhauer and the Church at Salem;

September 19, between the Rev. Theophilus P. Sawin, D.D., and the First Presbyterian Church of Troy.

Installation:

June 30, 1905, Rev. Harry E. Coombs over the Church at Brunswick.

Ministers dismissed:

Oct. 24, 1904, Rev. Charles H. Kilmer to the Presbytery of Chemung;

April 17, 1905, Rev. George T. Berry to the Presbytery of New York;

June 26, Rev. J. Valdemar Moldenhauer to the Presbytery of Albany.

Churches dissolved:

April 18, 1905, the First Presbyterian Church at Melrose; the Second Presbyterian Church at Stillwater.

Miscellaneous:

September 19, 1905, Stephen B. Jaconian was licensed as a local evangelist.

XXX. **The Presbytery of Utica** consists of fifty-six ministers, forty-four churches, and has under its care, eight candidates.

Ministers received:

April 11, 1905, Rev. Aaron C. Stuart from the Presbytery of Lackawanna;

September 26, Rev. Charles H. Van Wie from the Presbytery of Riverside; Rev. C. Edward Fay from the Presbytery of Binghamton; Rev. Calvin H. French from the Presbytery of Albany;

October 9, Rev. Clarence H. Beebe from the Presbytery of Cayuga.

Candidates taken under care of Presbytery:

April 11, 1905, J. J. Weber, Claude Terry;

September 26, Clarence B. Post;

October 9, Charles Theodore Roosa.

Licentiate received:

November 7, 1904, Harry Davenport from the Presbytery of Westchester.

Pastoral relations dissolved:

December 5, 1904, between Rev. Oliver P. Devin and the Church of Verona;

April 1, 1905, between Rev. Edward J. Humeston and the Church of Vernon; between Rev. William C. Taylor and the Church of Ilion;

September 1, 1905, between Rev. Harry Davenport and the Church of Westernville;

September 15, 1905, between Rev. Huston Taylor and the Church of Waterville;

October 18, between Rev. J. Canfield Van Doren and the Cochran Memorial Church, Oneida Castle.

Ordination :

November 22, 1904, Harry Davenport.

Installations :

November 22, 1904, Rev. Harry Davenport over the Church at Westernville ;
January 19, 1905, Rev. Israel N. Terry, D.D., over Westminster Church, Utica ;
May 4, Rev. Aaron C. Stuart over the Church at Verona.

Ministers dismissed :

December 5, 1904, Rev. Oliver P. Devin to the Presbytery of Buffalo ;
January 2, 1905, Rev. Charles S. Barrett to the Presbytery of Baltimore ;
Rev. Robert H. Life to the Hampshire Congregational Association (Mass.) ;
April 1, Rev. Edward J. Humeston to the Presbytery of Syracuse ;
April 11, Rev. George B. Van Dyke to the Presbytery of Lehigh ;
July 25, Rev. William C. Taylor to the Presbytery of Champlain ;
August 28, Rev. Huston Taylor to the Presbytery of Ozark.

Name dropped from the roll :

April 11, 1905, Rev. William P. F. Ferguson.

XXXI. **The Presbytery of Westchester** consists of seventy-one ministers, forty churches, and has under its care, three licentiates and six candidates.

Ministers received :

January 17, 1905, Rev. Charles E. Robinson, D.D., certificate of dismission to the Presbytery of New York returned and his name re-enrolled ;
June 20, Rev. Dean R. Leland from the Presbytery of St. Louis ;
October 3, Rev. Murray H. Gardner from the Presbytery of Chemung.

Candidates taken under the care of Presbytery :

October 3, 1905, William Sinclair, Willard F. Randolph, Frederick S. Eastman, Charles Hodge Corbett.

Pastoral relation dissolved :

July 31, Rev. Joseph Dixon and the Harrison Church.

Ordination :

October 11, 1904, John Froschl.

Ministers dismissed :

January 11, 1905, Rev. Charles N. Cate to the Presbytery of Brooklyn ;
January 17, Irving Tonlinson Raab to the Presbytery of Detroit;
April 17, Rev. Frank D. Blessing to the Presbytery of Buffalo.

Names dropped :

January 17, 1905, Fernand Cattelaine, a candidate ;
April 17, A. Edward Harvey, a licentiate ;
June 20, Thornton T. Denhardt, a candidate.

Died :

July 10, 1905, at the Skin and Cancer Hospital, New York, Rev. Thomas J. Elliott, aged thirty-three years.

SUMMARY

Ministers	1224	Licentiates and Local Evangelists	46
Churches	927	Candidates	83

II. ELMIRA COLLEGE.

1. Board of Trustees.

Term ending in 1906.

Elmer Dean,
Ray Tompkins,
Mrs. Howard Elmer, A.B.,
Arthur Clinton,
William S. Truman,
Alexander Davidson.

Term ending in 1907.

John Brand,
Henry G. Merriam, A.B.,
F. M. Howell,
Rev. David J. Burrell, D.D.,
Herman A. Carmer,
Mrs. Helen B. Turner, A.B.

Term expiring in 1908.

Rev. Augustus W. Cowles, D.D.,
Rev. Isaac Jennings, D.D.,
Mallory D. Schoonmaker,
H. Austin Clark,
Hubert C. Mandeville,
Rev. A. Cameron MacKenzie, D.D.,
Mrs. Rufus S. Frost.

2. Board of Examiners.

Term ending in 1906.—Rev. J. Wilford Jacks, D.D., Ezra J. Peck, LL.D., Rev. Charles A. Richmond, D.D.

Term ending in 1907.—Rev. Samuel W. Pratt, D.D., Rev. R. Lew Williams, Rev. William W. Weller.

Term ending in 1908.—Rev. Frederick W. Palmer, D.D., Rev. Samuel T. Clarke, Rev. Rice V. Hunter, D.D.

III. WOMEN'S COMMITTEE ON HOME MISSIONS.

Presbytery of Albany—Mrs. Lucy C. Lester, Mrs. William N. Strong, Mrs. Isaac V. W. Grant, Mrs. Andrew V. V. Raymond, Mrs. William J. Milne, Mrs. A. R. Olney, Mrs. Henry T. McEwen, Miss Mary Green.

Binghamton—Mrs. Howard Elmer, Mrs. Charles Gale, Mrs. Josiah S. Leverett, Mrs. G. Parsons Nichols, Miss Editha Stephens, Miss Ida F. Storrs.

Boston—Mrs. J. J. Dunlop, Mrs. F. S. Le Bosquet, Mrs. Kenneth McKay, Mrs. Eben M. McPherson.

Brooklyn—Mrs. Frederick Campbell, Mrs. William A. M. Grier, Mrs. James M. Ham, Mrs. Darwin R. James, Mrs. L. B. Warner.

Buffalo—Mrs. Charles Townsend, Mrs. Louis M. Kimball, Mrs. John C. Bryant, Mrs. Alfred Haines, Mrs. William H. Walker, Mrs. William F. Wheeler, Mrs. Fred K. Eaton.

Cayuga—Mrs. Arthur S. Hoyt, Mrs. Ezra A. Huntington, Mrs. James Seymour Jr., Mrs. R. B. Welch, Mrs. Henry G. Wise, Mrs. J. S. Manro.

Champlain—Miss Williamine Childs, Mrs. Charles S. Judd, Mrs. Charles L. Knapp, Mrs. Laura M. Nye, Mrs. John MacIntosh.

Chemung—Mrs. Cortland F. Carrier, Mrs. R. H. Evans, Mrs. George J. Magee, Mrs. William Pellet, Mrs. Abbott Y. Wilcox, Miss M. E. Norton.

Columbia—Mrs. F. S. Henderson, Mrs. Truman Johnson, Mrs. George C. Yeisley.

Genesee—Mrs. O. L. C. Arnold, Mrs. Arthur E. Brigden, Mrs. Augustus Frank, Mrs. Butler Ward.

Geneva—Mrs. Anna Herendeen, Mrs. Thompson C. Maxwell, Mrs. H. Grant Person, Mrs. Benjamin F. Pritchard.

Hudson—Mrs. George H. Bonsall, Mrs. Mary S. Marsh, Mrs. Francis Stoddard Haines, Mrs. Alexander Thompson.

Long Island—Miss Sarah J. Adams, Mrs. Mary Hubbard Howell, Mrs. Epher Whitaker, Mrs. Emily C. Hedges.

Lyons—Mrs. Horace Eaton, Mrs. S. S. Pierson, Mrs. Phebe A. Vary.

Nassau—Mrs. Ellen L. Mowbray, Miss Abbie O. Smith, Mrs. John Prall.

New York—Mrs. Silas B. Brownell, Mrs. Edward N. Crosby, Miss S. F. Lincoln, Mrs. John C. Martin, Mrs. John Sinclair, Mrs. Charles L. Thompson, Mrs. Kiliaen Van Rensselaer, Mrs. James Yereance.

Niagara—Mrs. Daniel Clark, Mrs. Ruth A. Frost, Mrs. Claudius L. Hoag, Mrs. Robert Norton.

North River—Mrs. Morgan Carpenter, Mrs. LeRoy C. Cooley, Miss Anna S. Ludlam.

Otsego—Miss Mary L. Abell, Mrs. John J. Clute, Miss Sarah Crandall, Mrs. Leonard F. Richards, Mrs. James H. Robinson.

Rochester—Mrs. J. B. Adams, Mrs. Edward Bristol, Mrs. E. D. Chapin, Mrs. Julia M. Davis, Mrs. W. B. Sylvester, Mrs. E. A. Webster, Mrs. William Alling, Miss A. C. Barton, Mrs. Louis Chapin, Mrs. H. C. Riggs.

St. Lawrence—Mrs. H. A. Smith, Mrs. David H. Craver, Mrs. D. G. Griffith, Mrs. Walter H. Camp, Mrs. J. P. Bonney.

Steuben—Mrs. George W. Nichols, Mrs. Stanley C. Swift, Mrs. Russell M. Tuttle, Mrs. Francis A. Williams.

Syracuse—Mrs. James O. Bennett, Mrs. Donald Dey, Mrs. Nancy E. Dow, Mrs. Francis Hendricks, Mrs. Irving G. Vann, Mrs. Orson L. White, Mrs. Fred C. Eddy, Mrs. Alice M. Gardner.

Troy—Mrs. William V. Baker, Mrs. Norman Cole, Mrs. Edward N. Dauchy, Miss J. M. Qua, Mrs. W. E. Marden, Miss Lucy H. Sherman, Mrs. Robert B. Stiles, Mrs. C. L. Wells.

Utica—Mrs. Ralph W. Brokaw, Mrs. Anna L. Greenman, Miss Anna Parmelee, Mrs. L. T. Sherrill, Mrs. H. H. Allen.

Westchester—Mrs. A. F. Avery, Miss M. C. Foster, Mrs. R. P. Gibson, Mrs. James Gibson, Jr., Mrs. Sanford R. Knapp, Mrs. George W. Knox, Mrs. Thornton M. Niven, Miss J. Sanders, Mrs. P. P. Van Vleet, Miss O. B. Walsh, Mrs. A. W. Parsons, Miss M. L. Gorham, Mrs. A. C. McMillan.

IV. CHANGES IN OFFICERS OF PRESBYTERIES.

BOSTON: Rev. Malcolm L. MacPhail, *Treasurer*, Roxbury, Boston, Mass.
BROOKLYN: Mr. Henry E. Ide, *Treasurer*, 268 Henry St., Brooklyn, N. Y.
CAYUGA: Rev. William E. Roe, D.D., *Stated Clerk*, Auburn, N. Y.
CHAMPLAIN: Rev. John H. Gardner, *Stated Clerk*, Fort Covington, N. Y.
CHEMUNG: Rev. James A. Miller, Ph.D., *Stated Clerk*, Elmira, N. Y.
LYONS: Rev. Vernon N. Vergin, *Stated Clerk* and *Treasurer*, Clyde, N. Y.
NIAGARA: Rev. Henry F. Ellinwood, *Permanent Clerk*, Medina, N. Y.
PORTO RICO: Rev. James A. McAllister, *Stated Clerk*, Isabela, Porto Rico.
SYRACUSE: Rev. John G. Truair, *Stated Clerk*, Syracuse, N. Y. Mr. Herbert C. Leavenworth, *Treasurer*, Syracuse, N. Y.

V. TRUSTEES OF SYNOD.

President.—Rev. A. Cameron MacKenzie, D.D.
Secretary—Rev. J. Wilford Jacks, D.D.
Treasurer—Edwin T. Hanford.
Term expiring in 1906: Rev. J. Frederick Fitschen, Jr., Rev. A. Cameron MacKenzie, D.D., Alexander P. Ketchum, Benjamin P. Wayne.
Term expiring in 1907: Rev. David G. Wylie, D.D., Rev. S. Banks Nelson, D.D., John J. McCook, James Yereance.
Term expiring in 1908: Gen. Ralph E. Prime, Rev. Anthony H. Evans, D.D., Rev. Charles Stoddard Lane, Edwin T. Hanford.
Ex-Officio: Rev. Isaac Jennings, D.D., Rev. J. Wilford Jacks, D.D., Rev. Daniel A. Ferguson, D.D., John T. D. Blackburn.

By action of Synod, the Trustees are authorized and empowered to take and receive on behalf of the Synod of New York, and in its name, for religious, educational, benevolent or charitable purposes, such gifts, devises, bequests, grants or conveyances or real or personal estate, as in their judgment shall be proper, and to make such applications and provisions as in their discretion they may deem advisable, for the purpose of carrying out and performing the trusts upon which such gifts, devises, bequests, grants or conveyances may be received.

FORM OF BEQUEST.

I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America) incorporated under the laws of the State of New York, the sum of dollars, to be held or expended by the trustees of said Synod, in conformity with the provisions of said Laws and the By-Laws of said Synod.

VI. SUCCESSION OF MODERATORS.

	Name.	Presbytery.	Place.
1882.	Henry A. Nelson, D.D., *Convener*	Geneva	Utica
1882.	*Howard Crosby, D.D	New York	Utica
1883.	James McLeod, D.D.	Buffalo	New York
1884.	John McC. Holmes, D.D.	Albany	Buffalo
1885.	*L. Merrill Miller, D.D	St. Lawrence	Troy
1886.	*Joseph E. Nassau, D. D	Genesee	Elmira
1887.	*Charles C. Wallace, D.D	Boston	Auburn
1888.	*T. Ralston Smith, D.D	Buffalo	Syracuse
1889.	Samuel Jessup, D.D	Utica	Poughkeepsie
1890.	Andrew V. V. Raymond, D.D	Albany	Lockport
1891.	Asa S. Fiske, D.D	Cayuga	Watertown
1892.	*Levi Parsons, D.D	Rochester	Albany
1893.	*James Gardner, D.D.	Albany	Rochester
1894.	George C. Yeisley, D.D.	Columbia	New York
1895.	Howard Duffield, D.D	New York	Binghamton
1896.	Ralph E. Prime, LL.D. (Elder)	Westchester	Brooklyn
1897.	Joseph Gamble, D.D	Champlain	Utica
1898.	A. Cameron MacKenzie, D.D	Binghamton	Elmira
1899.	James H. Robinson, D.D	Otsego	Troy
1900.	David G. Wylie, D.D.	New York	Geneva
1901.	William Waith, Ph.D	Buffalo	Buffalo
1902.	William K. Hall, D D.	North River	Albany
1903.	William M. Johnson, D.D	Troy	Ithaca
1904.	Dana W. Bigelow	Utica	Middletown
1905.	Isaac Jennings, D.D.	Chemung	Syracuse

* Deceased.

VII. STANDING RULES.

I.

The annual meetings of Synod shall begin on the third Tuesday of October at half-past seven o'clock, P. M. The officers of Synod shall be a Moderator, to be chosen at the beginning of each annual meeting; a Stated Clerk, a Permanent Clerk, and a Treasurer, each of whom shall be chosen for a term of five years, and such Temporary Clerks as shall be chosen at each annual meeting. In case of vacancy in the office of Stated Clerk, Permanent Clerk or Treasurer, which shall occur by reason of resignation, death, removal from the bounds of Synod, or from membership of the Presbytery or Church in the Synod, the Moderator, or if he be inaccessible, the last elected Moderator shall appoint, and interim, a minister or elder to the vacant office, who shall hold the same until Synod shall fill the office. In case any officer of Synod shall by sickness, absence, or otherwise, be incapacitated from performance of the duties of his office, a minister or elder shall in like manner be appointed to perform the duties of the office until the incapacity shall end or until Synod shall take action.

II.

The Moderator and the Stated and Permanent Clerks shall be a standing Committee to report, from year to year, on the place of the next meeting, which shall be designated prior to the adjournment. And a Committee of Arrangements shall be appointed, who shall provide suitable accommodations for the Synod and entertainment for its members, recommend the limits of the daily sessions, and propose arrangements for popular meetings.

The Stated Clerk of the Synod shall be a member of the Committee of Arrangements for every meeting of Synod. The first order of business, on the second day of the meeting of Synod, after the appointment of Committees and calling of the roll, shall be the hearing of and action upon reports of officers of Synod and of special Committees appointed at previous meetings of Synod.

III.

The morning sessions of the Synod shall be opened with devotional services to be continued not less than half an hour.

IV.

Each Presbytery shall, at its Stated Meeting next preceding the meeting of the Synod, and, if possible, not later than two weeks before such meeting, elect the number of delegates to which it is entitled, together with an equal number of alternates as prescribed by the organic rule under which the Synod is constituted, namely:

"The Synod of New York shall be composed of equal delegations of Ministers and Ruling Elders from the several Presbyteries in the following proportion: Each Presbytery, the number of whose Ministers and Churches added together is not more than twenty, shall send one Minister and one Elder; and so in like proportion for every twenty Ministers and Churches added together, or for any remaining fraction thereof, not less than one-half: Provided that no Presbytery shall be entitled to send more than ten Ministers and ten Elders."

V.

The Stated Clerk of each Presbytery, immediately after the election, shall send to the Stated Clerk of the Synod a certified list of the delegates and alternate delegates chosen by the Presbytery to represent it at the Synod. When alternate delegates appear in place of their principals, such delegates shall report in person to the Clerks of the Synod before their names shall be substituted upon the roll.

Duplicate lists of delegates and alternates shall be sent promptly by the Stated Clerks of the Presbyteries to the Chairman of the Committee of Arrangements.

VI.

The Stated and Permanent Clerks shall have the privileges of the floor; and the chairmen of the committees, appointed at a previous session to report to the Synod, shall be entitled to participate in debate when their reports are under consideration.

Ministers of other Synods, and of bodies in correspondence with the General Assembly, may be elected corresponding members, and the members nominating

them shall report immediately to the Stated Clerk, in writing, the names of such ministers in full, their Synodical or equivalent ecclesiastical relations and their post office addresses.

VII.

In case of the failure of the Moderator, the Annual Meeting shall be opened with a sermon by a Minister of the Synod designated by the committee of Arrangements.

VIII.

A complete roll of the Ministers and Churches of each Presbytery, and a Statistical Report and History of its Acts and Changes for the year preceding, as required by the Form of Government, Chap. X, Sec. 9, shall be sent by its Stated Clerk to the Stated Clerk of the Synod, as soon as practicable after the Fall Stated Meeting of the Presbytery; and the statistical reports shall be printed in the Appendix to the Minutes.

IX.

The following Standing Committees shall be appointed by the Moderator at every annual meeting:

1. Bills and Overtures.
2. Judicial Business.
3. Minutes of General Assembly.
4. Finance.
5. Leave of Absence.
6. To nominate Visitors to Theological and other educational institutions.
7. To nominate Woman's Synodical Committee on Home Missions.
8. To nominate Trustees of the Synod, and Trustees and Examiners of Elmira College.
9. On the Records of the several Presbyteries.
10. To collate the Reports on Presbyterial Records.
11. In every year of even number a Committee to nominate the Permanent Committees for the ensuing two years, as follows: I. Systematic Beneficence. II. Home Missions. III. Foreign Missions. IV. Education. V. Publication and Sabbath School Work. VI. Church Erection. VII. Ministerial Relief. VIII. Missions to Freedmen. IX. Aid for Colleges. X. Young People's Societies. XI. Sabbath Observance. XII. Temperance. Such permanent committees to consist each of four ministers and three ruling elders.

X.

1. At every annual meeting, one of the three classes of Trustees of Elmira College, consisting of six or seven members, as the case may be, shall be elected for a period of three years; and any vacancy which may have occurred in any class shall be filled.

2. The Reformed (Dutch), the Congregational, the Methodist Episcopal, the Protestant Episcopal and the Baptist denominations shall be represented, each by one member of the Board of Trustees, to be chosen by the Synod, as required by the charter.

3. Three ministers shall likewise be chosen for a period of three years, as members of a Board of nine examiners, whose duty it shall be to visit the College and examine its method of instruction and discipline, as well as the general condition of the institution, and present a written report to the Synod.

XI.

In all cases not otherwise provided for by its own regulations, the Synod shall be governed in its proceedings by the General Rules for Judicatories appended to the Form of Government, as amended by the General Assembly.

XII.

All papers intended for the Synod or its Committees shall be delivered to the Stated Clerk, and reported by him before being referred.

XIII.

The Stated Clerk shall have authority to print in the minutes, abstracts of extended reports, excepting those portions which contain resolutions or recommendations adopted by the Synod.

XIV.

To provide for the necessary expenses of the Synod, the several Presbyteries shall furnish, annually, amounts proportioned to the number of their communicants, according to a rate per capita determined at the previous meetings of the Synod. And if no action has been taken, the rate shall be seven mills for each communicant.

These sums shall be due and payable to the Treasurer on the first of October, when the Synod's fiscal year shall terminate.

XV.

The Treasurer shall be authorized to pay the salaries and the traveling expenses of the Stated and Permanent Clerks in attending the sessions of the Synod; and all charges incurred under the standing orders or special resolutions of the Synod, upon the certificate of the Stated Clerk. His accounts and vouchers shall be presented at the annual meeting, and shall be audited by the Committee on Finance.

No appropriation shall be made from the Synodical funds without first being referred to the Committee on Finance, and reported upon by that committee. And all appropriations shall lapse if not called for before the close of the Synodical year.

XVI.

Vacancies occurring between the annual sessions of the Synod, in any of its committees, may be filled ad interim by the Moderator.

XVII.

The Minutes of the Synod shall be printed, under the direction of the Stated Clerk, as soon as practicable after the adjournment; and a copy shall be sent to every minister, to every elder on the roll, and to the Session of each vacant church, within the bounds, severally, of those Presbyteries whose apportionments for Synodical expenses have been paid.

VIII. NECROLOGY.

The necrological list, this Synodical year, is again a long one and the names of many well known and prominent ministers appear upon it, having entered into that rest which remaineth unto the people of God. Foremost among them appear the names of Rev. William M. Paxton, D.D., LL.D., and Rev. Robert F. Sample, D.D., LL.D., both distinguished in the ministry and as Moderators of the General Assembly. Several have rounded out unusually long and active lives, viz.: Rev. William G. Hubbard, Rev. Lewis R. Lockwood, Rev. Saurin E. Lane, D.D., Rev. Alfred A. Graley, Rev. Isaac G. Ogden, Rev. Thomas G. R. Peck, Rev. Richard G. Keyes, Rev. William B. Dada and Rev. Frederick L. Hiller. Worthy of special mention are the names of Rev. Charles Cotton Kimball, DD., LL.D., and Rev. Charles F. Dowd, Ph.D., long renowned as educators, and Rev. Hiram P. Hamilton, who labored so long in Mexico, in the interest of the American Bible Society.

The active pastorate has contributed to this long and honorary record the names of Rev. John Reid, D.D., Rev. Lansing Van Schoonhoven, Rev. Thomas J. Elliott, Rev. Thomas B. Thomas, LL.D., Rev. Andrew Nelson, Ph.D. We would also hold in high honor the names of Rev. Frederick B. Savage, D.D., Rev. Edward D. Vance, and Rev. William L. Moore, retired in a measure from active duty, but still useful where their lot was cast. Honored names all, they have wrought well in the Master's Service. The Synod would tender to stricken friends, churches and institutions its sincerest sympathy and would earnestly pray that the Lord would raise up other faithful ones to fill the places vacated and on whom the mantle of the departed might properly rest.

IX. PERMANENT COMMITTEES.

I. Systematic Beneficence: *Ministers*—Edward A. McMaster, Frederick W. Palmer, Silas E. Persons, Charles G. Sewall; *Elders*—Thomas McVickers, Lucius M. Kinney, Douglas N. Green.

II. Home Missions: *Ministers*—Rice V. Hunter, Albert S. Bacon, Henry R. Fancher, Otis A. Smith; *Elders*—Horace Briggs, Henry G. Trout, Stephen M. Clement.

III. Foreign Missions: *Ministers*—William F. Whitaker, A Russell Stevenson, Albert C. Sewall, John J. Henning; *Elders*—A. J. Pitkin, James McKinney, William J. Milne.

IV. Education: *Ministers*—William F. Skinner, David H. Craver, James Robertson, Daniel A. Ferguson; *Elders*—Samuel F. Bagg, Rufus L. Sisson, Dr. Samuel W. Close.

V. Publication and Sabbath School Work: *Ministers*—William W. Weller, Alfred H. Fahnestock, H. Grant Person, Arthur S. Hoyt; *Elders*—Dr. Whitman H. Jordan, Charles K. Scoon, Herman A. Carmer.

VI. Church Erection: *Ministers*—Cleland B. McAfee, Warren H. Wilson, George T. Eddy, N. Woolsey Wells; *Elders*—Henry E. Ide, Andrew W. Kendrick, Stephen G. McNary.

VII. Ministerial Relief: *Ministers*—J. Ross Stevenson, George Alexander, George Nixon, George S. Webster; *Elders*—H. Edwards Rowland, M. Linn Bruce, Hamilton Odell.

VIII. Freedmen: *Ministers*—Edward M. Deems, Charles N. Frost, R. Lew Williams, Daniel Mackay; *Elders*—Dr. Braisted, Victor E. French, George R. Noxon.

IX. Aid for Colleges; *Ministers*—Howard Agnew Johnston, Howard Duffield, William P. Stevenson, John F. Carson; *Elders*—John Marshall Stuart, Homer Lee, J. Cleveland Cady.

X. Young Peoples' Societies: *Ministers*—Robert Clements, J. Frederick Fitschen, Jr., Walter R. Ferris, Murray H. Gardner; *Elders*—F. M. Howell, Alexander Davidson, Herman A. Carmer.

XI. Temperance: *Ministers*—George B. Stewart, Charles P. Coit, William R. Taylor, David Wills, Jr.; *Elders*—Ralph E. Prime, Dr. John Fisher, Charles P. Mosher.

XII. Lord's Day Observance: *Ministers*—Charles S. Richardson, Charles A. Richmond, John R. Mackay, Richard Turnbull; *Elders*—W. H. Doughty, Horace B. Silliman, A. M. Sherman.

XIII. Evangelistic Work: *Ministers*—Charles S. Lane, John A. Ingham, Douglas P. Birnie, Ford C. Ottman; *Elders*—Henry W. Jessup, Benjamin L. Amerman, E. H. Wolf.

XIV. Executive Committee Synodical Missions: *Elders*—John I. Platt, Theodore S. Hubbard, Albert P. Stevens, Benjamin P. Wayne, Horace B. Silliman, George P. Conard, James Talcott; *Ministers*—Dana W. Bigelow, Henry Sloane Coffin, George Fairlee, J. Wilford Jacks.

X. CHAIRMEN OF SPECIAL COMMITTEES.

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2. Place of meeting in 1906—Rev. Isaac Jennings, D.D.,
3. Literature for Congregations—Rev. Henry Ward, D D., p. 48.
4. Auburn Seminary—Rev. Alfonso R. Olney, D.D., p. 52.
5. Hamilton College—Rev. Francis E. Marsten, D.D., p. 52.
6. New York University—Rev. William F. Whitaker, D.D., p. 52.
7. Trustees of Synod—Rev. A. Cameron MacKenzie, D.D., p. 85.
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9. On Marriage License Legislation—Rev. John F. Carson, D.D., p. 57.
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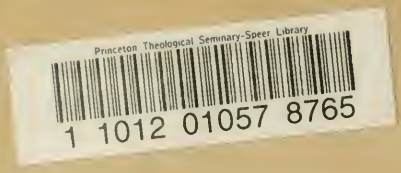

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